TO THE WORSHIPFVL M. NEVVELL SOTHERTON, CLERKE OF THEXTRETES OF the Queenes Maiesties Court of Exchequer: grace, mercy and peace from God the Father, and from the Lord Iesus Christ.

AMong all the giftes that euer God bestovved [illegible] kind, vvisedom excelleth: vvhich is not [illegible] Salomon and his vvritinges [illegible] vvitnessed but also by good [illegible] & orders of diuers Princes, rulers, [illegible] sellers, and states of common vvelths, from time to time in euery [illegible] med. And although the [illegible] Testament named Sapientia [illegible] directly neither lavv, [illegible] storie, yet doe they plainly [illegible] ters of vvisedom, and [illegible] dent thereunto. And vv[illegible] ovvne instruction I had of [illegible]

THE VVELL OF WISEDOME, CONTEINING CHIEFE AND CHOSEN sayinges vvhich may leade all men to perfect and true vviſedome, as vvell to Godvvard as to the vvorlde:

GATHERED OVT OF THE FIVE bookes of the olde Teſtament, eſpecially belonging to VViſedome, that is to ſay, the Prouerbes of Salomon, Eccleſiaſtes, Canticum, Sapientia and Eccleſiaſticus, and beſtowed in vſuall common places in order of A.B.C. By T.C.

PROVERBES 2.

It is the Lorde that geueth wiſedome, out of his mouth commeth knowledge and vnderſtanding.

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BIBLIOTHECA BODLEIANA

TO THE WORSHIPFVL M. NEVVELL SOTHERTON, CLERKE OF THEXTRETES OF the Queenes Maieſties Court of Exchequer: grace, mercy and peace from God the Father, and from the Lord Ieſus Chriſt.

AMong all the giftes that euer God beſtovved on mãkind, vviſedom excelleth: vvhich is not only by King Salomon and his vvritinges ſincerely vvitneſſed, but alſo by good gouernment & orders of diuers Princes, rulers, counſellers, and ſtates of common vvelths, from time to time in euery age confirmed. And although the bookes of the olde Teſtament named Sapientiall, ſet forth directly neither lavv, propheſie nor hiſtorie, yet doe they plainly expreſſe matters of vviſedom, and arguments incident thereunto. And vvhen as for my ovvne inſtruction I had of late collected

the chiefeſt ſayings to the order of common places, I did conſider that they published might ſomevvhat profit others, being applied to proper intents and purpoſes. And thereupon vnderſtanding of your ſpeciall Zeale to good learning, and ſingular imitation of the fruites conteined in the ſaid bookes, haue thought good to preſent theſe my labours vnto you as a patrone conuenient for ſuch a vvorke. For myne ovvne parte I acknovvledge that by reading the bookes aforeſayd, I haue obtained more vnderſtanding euen in vvorldly affayres, then my yong yeres by experiẽce haue taught me, or my trauels at Oxford in the ſtudy of profane authors directed me. And no maruell, for vvho in vviſedom either is or hath ben at any tyme like vnto Salomon, is it not vvritten in the third of Kings & third chapter, that vpon prayer made by Salomon for an vnderſtanding heart, God ſayd vnto him, becauſe thou haſt asked this thing, and haſt not asked long life, neither riches, nor the liues of thine e-

nemies: See I haue done according to thy petition, and beholde I haue geuen thee a vvise and an vnderstanding heart, so that there vvas none like thee before thee, neither after thee shall any arise like vnto thee. And againe in the tenth chapter of the same booke: that the Queene of Saba came to Ierusalem from the vttermost coastes of the land to heare and see the vvisedom of Salomon, and in summe that king Salomõ exceded all the Kings of the earth in riches and vvisedome, that all the vvorld reforted to Salomon to heare his vvisedome vvhich God had put in his heart. This being true of vvhom then may vve better learne vvisedom then of the vviseſt? VVhose sayinges because they be also of the holy scripture, ought vvith more heede to be marked, and vvill doubtles in euery good mans heart be the deeper imprinted. For the sayinges of the vvise and vnvvise are not vvith vvise men of like authoritie, neither are the sayinges of the sacred scriptures and of other vvriters

likevvise to be valued. But other mens sayings so farre allovved as by scripture they may be confirmed. Then although Thales, Solon, Chilo, Pitachus, Bias, Cleobulus, Periander, vvhich vvere named the seuen vvise men of Grecia: If Pythagoras, Socrates, Plato, Aristotle, Theophrastus and many moe, both vvise and learned Philosophers haue vttered sundry sayinges and sentences inducing to vertue and vvisedom. Yet are not their sayings likevvise to be regarded as the sayings of Salomon or Iesus Syrach, nay in respect of Salomon they vvere all but fooles: neither vvas their vvisedom true and perfect vvisedom, because they vvanted the feare & right knovvledge of God. VVherefore suchlearned men as haue translated their sayinges into English, and set them forth togither vvith the sayings of Salomon, and other out of the holy scripture, as they are to be praysed for their diligence, vvilling to profit others that can not vnderstande the Latine tongue, so are they not to be prayseed

ſed for mingling Sacra prophanis, vvhether it be touching doctrine, or conuerſation. Notvvithſtanding I graunt many of their ſayings to be good, and to leade a man to vviſedom, neyther doth the one take avvay the other, but ought as they be in deed ſo to be eſtemed. Therfore to cõclude, although it vvell appeare that all theſe ſayings are and haue bene knovvne to you longe ſince, for that you haue traueled for triall of doctrine, and quieting of your conſcience thorough out the holy Byble ſufficiently, yet may theſe common places, (vvhich is the commoditie of abridgmẽts) bring you in mind of many thinges red before. But they are not gathered for your better inſtruction or others, vvhich be vviſe and learned, and able of them ſelues to gather much better & in better order, but for the rude and ignorant, vvho though they can read, yet haue not iudgement to diſcerne and to diſſeuer ſentences. And as touching the name geuen to the booke, it is taken out of the eighteene chapter of the

Prouerbes, vvhere I reade it vſed in like ſenſe, videlicet, *the vvords of the vviſe mans mouth are like a full ſtreame. And againe in the firſt of Eccleſiaſticus, Gods vvorde in the height is the vvell of vviſedom. God graunt therefore that out of this vvell vve may drauv plentifully both true vviſedom to guide vs in doing, and true doctrine to direct vs in beleuing, that in the end vve may fully taſt of him vvhich geueth all true vviſdom, vvhich is the very fountaine of life Chriſt Ieſus, and here moſt hartely I deſire you to accept this dedication in good part as a perfect ſignification of beneuolence in him that vvisheth you increaſe of felicitie, and all vertuous actions thorough the benefite and rule of vviſedom. From Oriall college in Oxford, the xx. of Auguſt. anno*

1573.

Yours to commaund,

THOMAS COGAN.

THE PREFACE
to the Reader.

It might ſeeme (gentle reader) to haue attempted a needeles work in ſetting forth ſentences of Scripture, which (God be thāked) through daily reading and preaching are nowe rife in euery mans mouth: but the cauſes mouing me thereto, are before alleaged in mine epiſtle. And in deede I haue ſet forth nothing but Scripture: gathering the places as the chapters and bookes are placed in the Bible: and in the ſame tranſlation which is commonly vſed and by authoritie approued. Which places being well conſidered, may geue vs to vnderſtand, that God of his goodnes, hath layd before vs through his diuine wiſedom, not only our dutie towarde him, and right beleefe in him: but alſo in ſome part or other of the ſcripture, how we ought to deale

in worldely affayres, yea more then that, what dyet we ought to keepe in eating & drinking, yea what maners we ought to vse both at the table and els where. So that the Bible may seme to containe all thinges necessary to be knowen of vs any maner of way. But may we not learne wisedome otherwhere then in the scripture? yes truly, yet so as S. Augustt. writeth *de doct. Christ. cap. vlt. Quicquid homo extra didicerit, si noxium est, hic damnatur: si vtile est, hic inuenitur: & quum ibi quisque inuenerit omnia, quæ vtiliter alibi didicit, multo abundantius ibi inueniet ea, quæ nusquam aliter inuenire potuit.* And certes, in the reading of Salomon and Iesus Syrach, I founde diuers sayinges, which be also red in
Prou. 22. prophane writers, as in the Prou. 22. Teach a childe in his youth what way he should goe, &c. The like is in the Poet Horace. *Quo semel est imbuta recens seruabit odorem testa diu.* In Eccle.
Eccle. 10. What maner of man the ruler of the citie

citie is, ſuch are they that dwel therein alſo. The ſame is alleaged by Cicero out of Plato. *Quales in republica principes, tales reliqui ſolent eſſe ciues.* And in Eccle. 12. In heauines & trouble a man ſhall know his friende. The ſame is vſed of Cicero in Lelio. *Amicus certus in re incerta cernitur*. Likewiſe may be ſayde of a greate number moe. Whereby are vnderſtande that the ſame God which gaue wiſedome abundantly vnto Salomon, hath likewiſe powred ſome ſparkes of wiſdom into heathen mens hearts, whereunto if they had ioyned true knowledge of God, then had they bene wiſe men in deede. Yet are not they ſo greatly to be blamed as thoſe Chriſtians, at leaſt wiſe by name, (though in deede much worſe then heathen or Infidels) which reading and hearing the true wiſedome of God, doe vtter in doing moſt deuiliſh policie. Nay many engliſh men being Italianate, doe proue the prouerbe true to be deuils incar- *Anglus Italiatus.*

nate, hauing more delite in the prince of darkenes, set forth by Machiauell, or his discourse leading headlong to hell, then in Gods word, which is the well of wisedome, or the euerlasting cõmaundementes, which are the entrance vnto it. So that a man may see great difference in wisedome, which also is noted in Ecclesiasticus 19. after this maner: The feare of God is all vvisedome, and he that is a rightwise man keepeth the law. As for the doctrine of wickednesse, it is no wisedom: and the prudence of sinners is no good vnderstanding: it is but wickednes, and abomination, & blaspheming of wisedom, which also is written of the heathen Philosopher Plato: *Scientia quæ est remota à iusticia, callidi-tas potius quam sapientia est appellanda.* Yet nowe a dayes, vice beareth the name of vertue. Subtiltie I say, hath the countenance of wisedom, yea among those which (as men say) be no small fooles. But God in the ende, as

Machiauel.

Ecclesiasticus 19.

S. Paule witneſſeth, Corin. 1. will de- *Corin. 1.*
ſtroy the wiſedom of the wiſe, and wil caſt away the vnderſtanding of the prudent. For the fooliſhnes of God is wiſer then men: and the weakeneſſe of God is ſtronger then men. God graunt that the wiſe of the world, may in the ende be as the fooliſh whom God hath choſen. Yea as Socrates & Plato with ſome other of the beſt and wiſeſt Philoſophers, whom notwithſtanding their miſbeleefe, God of his infinite mercy hath receaued to grace, as Iuſtine the Martyr, S. Auguſtine and other haue iudged.

IF any of you lacke wiſedom, let him aſke of God which geueth to all men indifferently, and caſteth no man in the teeth: and it ſhall be geuen him.

VVIS. 9.

The prayer of Salomon to obtayne wiſedom.

O God of my fathers, and Lord of mercies, thou that haſt made all thinges with thy word, and ordayned man thorough thy wiſedom, that he ſhoulde haue dominion ouer the creatures which thou haſt made: that he ſhould order the world according to equitie and righteouſnes, and execute iudgement with a true heart: geue me wiſedome which is euer about thy ſeate, and put me not out from among thy children: for I thy ſeruaunt and ſonne of thy handmaiden, am a feeble perſon, of a ſhort time, and too yong to the vnderſtanding of iudgement & the lawes. And though a man be neuer ſo perfect among the children of men, yet if thy wiſedome be not with him, he ſhall be nothing regarded. O ſend it out of thy holy heauens, and from the throne of thy Maieſtie, that ſhe may be with me and labour with me: that I may knowe what is acceptable in thy ſight, for ſhe knoweth & vnderſtandeth all thinges: and ſhe ſhall leade me ſoberly in my workes, and preſerue me in her power, ſo ſhall my workes be acceptable.

AMEN.

ADVERSITIE AND prosperitie.

VSe well the time of prosperitie, and remember the time of misfortune: for God maketh the one by the other, so that a man can finde nothing else. *Ecclesiastes 7.16.*

Whatsoeuer happeth vnto thee, receaue it: suffer in heauines and be patient in thy trouble. for like as gold and siluer are tried in the fire, euen so are acceptable men in the fornace of aduersitie. Beleue in God, and he shall helpe thee: order thy way aright and put thy trust in him: hold fast his feare and grow therein. *Ecclesiasticus 2.4.5.*

Laugh no man to scorne in the heauines of his soule: for god (which seeth all things) is he that can bring downe, and set vppe againe. *Ecclesiasticus 7.11.*

Prosperitie and aduersitie, life & death, pouertie and riches, come all of the Lord. *Ecclesiasticus 11.14.*

When thou art in welfare, forget not aduersitie: and when it goeth not well with thee, haue a good hope that it shal be better. *Ecclesiasticus 11.25.*

In prosperitie a friend shall not be knowen: and in aduersitie an enemie shall not be hid, for when a man is in welth it gree- *Ecclesiasticus 12.8.9.*

ueth his enemies: but in heauines and trouble a man shall know his friend.

Aduoutrie.

Ecclesiasticus.23.18.19. A Man that breaketh wedlocke and regardeth not his soule, but sayeth: Tush, who seeth me? I am compassed about with darkenesse, the walls couer me, no body seeth me: whom neede I to feare? The highest will not remember my sinnes: He vnderstandeth not that his eyes see all thinges, for all such feare of men driueth away the feare of God from him, for he feareth onely the eyes of men, and considereth not that the eyes of the Lorde are clearer then the Sunne, beholding all the waies of men, and the ground of the deepe, and loking euen to mens heartes in secrete places.

Prou.2.16.17.18.19. An aduouterous woman geueth sweete wordes, forsaketh the husband of her youth and forgetteth the countenance of her god, for her house is inclined vnto death, and her paths vnto hel, all they that goe in vnto her come not againe, neither take they holde of the way of life.

Prou.5.3.4.5. Apply not thou thy selfe to the deceitfulnes of a woman, for the lippes of an harlot

are

are a dropping hony combe, and her throte is more glistering then oyle, but at the last she is as bitter as wormewod, and her tongue as sharpe as a two edged sworde, her feete goe downe vnto death, and her stepps perse thorough vnto hell.

Whoso committeth aduoutry with a woman he is a foole: and bringeth his life to destruction: he getteth him selfe also shame and dishonor, such as shall neuer be put out. *Prou.6.32. 33.*

The mouth of an harlot is a deepe pitt, wherein he falleth that the Lord is angry withall. *Prou.22.14*

An whore is a deepe graue, and an harlot is a narrow pit: she lurketh like a theefe and bringeth vnto her such men as be full of vice. *Prou.23. 27.28.*

Looke not vppon a woman that is desirous of many men, lest thou fall into her snares, cast not thy mind vpon harlots in any maner of thinge, lest thou destroy both thy selfe and thine heritage. *Ecclesiasticus 9.4.5.6*

Sit not with an other mans wife by any meanes, lye not with her vpon the bedde: make no wordes with her at the wine, lest thine heart consent vnto her, and thou with thy bloud fall into destruction. *Ecclesiasticus 9.11.*

An aduouterous woman shall be troden *Ecclesiasti-*

vnder foote as mire, of euery one that goeth by the way.

Eccleſiaſticus 26.9. The whoredome of a woman may be knowen in the pride of her eies & eye lidds.

Age.

Pro.16.31. AGe is a crowne of worſhip if it be founde in the way of righteouſnes.

Pro.20.29. The ſtrength of ponge men is their worſhip, and a gray head is an honour vnto the aged.

Eccleſiaſtes 11.9. Be glad (O thou yõg man) in thy youth, and lett thy heart be merry in thy ponge dayes: followe the wayes of thyne owne heart and the luſt of thyne eyes, but be thou ſure that God ſhall bring thee into iudgement for all theſe thinges.

Wiſ.4.8.9 Age is an honorable thing: neuertheles it ſtandeth not in the length of time, nor in the multitude of yeares: but a mans wiſedom is the gray heare, and an vndefiled life is the olde age.

Eccleſiaſticus.8.6. Thinke ſcorne of no man in his old age, for we waxe olde alſo.

Eccleſiaſticus 8.9. Goe not from the doctrine of thyne elders: for they haue learned it of their fathers, for of them thou ſhalt learne vnderſtanding, ſo that thou mayſt make anſwere

in

in the time of neede.

If thou hast gathered nothinge in thy youth, what wilt thou finde then in thine age. *Ecclesiasticus 25.3. 4.5.6.*

O how pleasant a thing is it when gray headed men are discreete, and when the elders can geue good counsayle. O how comly a thing is wisedom vnto aged men: yea vnderstanding and counsayle is a glorious thing. The crowne of olde men is to haue much experience: and the feare of God is their worship.

Almes.

GEue vnto ẏ poore, so shal thy barnes be filled wᵗ plenteousnes, & thy presses shal flow ouer with sweete wine. *Prou.3.10.*

Withdrawe no good thinge from them that haue need so long as thine hand is able to do it. Say not vnto thy neighbour, go thy way and come again, to morow wil I geue thee, whereas thou hast nowe to geue him. *Prou.3.27. 28.*

He that doth a poore man wronge blasphemeth his maker: but whoso hath pity on the poore doth honour vnto God. *Prou.14.31*

Whoso laugheth the poore to scorne blasphemeth his maker: and he that is glad of an other mans hurt shall not be vnpunished. *Prou.17.5.*

Ecclesiasticus 4.1.2. 3.4.5.6. My sonne, defraude not the poore of his almes, and turne not away thyne eyes from him that hath neede. Despise not an hungry soule, and defie not the poore in his necessitie, greeue not the heart of him that is helpelesse: and withdraw not thy gift from the needefull. Refuse not the prayer of one that is in trouble: turne not away thy face from the needy: cast not thyne eyes aside from the poore for any euill will, that thou geue him none occasiõ to speak euil of thee: for if he complayne of thee in the bitternes of his soule, his prayer shall be heard, euen he that made him shall heare him.

Ecclesiasticus 7.10. Be not faynthearted when thou makest thy prayer, neither slacke in geuing of almes. Reach thyne hand vnto the poore that God may blesse thee with plenteousnes.

Ecclesiasticus 29.12. 13.14. Lay vp thyne almes in the hand of the poore, and it shall keepe thee from all euill.

A mans almes is a purse with him and shall keepe a mans fauour as the apple of an eye, and afterward shall it arise, and pay euery man his rewarde vpon his head, It shal fight for thee agaynst thy enemies better then the sheelde of a gyant or speare of the mighty.

Am-

Ambition.

LAbour not vnto man for any Lordeship, neyther vnto the king for the seat of honour. *Ecclesiasticus 7.4.*

Make no labour to be made a Judge, except it were so, that thou couldest mightely put downe wickednes, for if thou shouldest stand in awe of the presence of the mighty, thou shouldest fayle in geuing sentence. 6.

If thou be made a ruler, pryde not thy self therein, but be thou as one of the people. Take diligent care for them and looke well thereto: and when thou hast done all thy duty, set thee downe that thou mayst be merry with them, & receaue a crowne of honour, talke wisely and honestly, for wisedom becommeth thee full well. Speake not where there is no audience, and powre not forth wisedom out of time. *Ecclesiasticus 32.1.2. 3.4.*

Battayle.

A Wise man is euer strong: yea a man of vnderstāding increaseth of strēgth for with discrētion must warres be taken in hand, and where as many are that can geue good counsayle, there is ỹ victory. *Prou. 24.5. 6.*

There be two thinges that greeue my *Ecclesiasti. 26.29.*

heart, and the third is a displeasure come vpon me. When an expert man of warre suffereth scarsenesse and pouertie, when men of vnderstanding and wisedom are not set by, and when one departeth from righteousnes vnto sinne.

Bevvtie.

Pro. 31.30. AS for fauour it is deceitfull, & bewtie is a vayne thing.

Ecclesiasticus 9.5. Beholde not a mayden that thou be not hurt in her bewtie.

8. Turne away thy face from a bewtifull woman, and looke not vpon the faireneſſe of other: many a man hath perished thorough the bewtie of women, for thorough it the desire is kindled as it were a fire.

10. Many a man wondering at the bewtie of a straung woman, hath bene cast out: for her wordes kindle as a fire.

Ecclesiasticus 11.2. Commend not thou a man in his bewty, neither despise a man in his vtter appearaunce.

Ecclesiasticus 42.12. 13. Behold not euery bodies bewtie, & haue not to much dwelling among women. For like as the worme and moth commeth out of the clothing, so doth wickednesse come of women.

Boasting and presumption.

MAke not thy boast of to morow, for thou knowest not what may happen to day. Pro.27.1.

Follow not the lust of thine owne heart in thy strength, and say not: tush, how haue I had strength, or who wil bring me vnder because of my workes, for doubtles God shall auenge it. Ecclesiasticus 5.2.3.

Because thy sinne is forgeuen thee be not therefore without feare, neither heape one sinne vpon an other, & say not: tush the mercy of the Lord is great, he shall forgeue me my sinnes be they neuer so many, for like as he is mercifull, so goeth wrath from him also, & his indignation commeth down vpon sinners. Make no tarying to turne vnto the lord, & put not of from day to day: for sodenly shall his wrath come, & in the time of vengeaunce he shall destroy thee. Ecclesiasticus 5.5.6.7

City.

WHen the iust are in welth the citie prospereth: but when the vngodly haue the rule it decayeth. Pro.11.10.

Wicked people bring a citye in decay: but wise men set it vp againe. Prou.29.8.

When they that be in authoritie are Ecclesiasticus 10.1.

men of vnderstanding, there the citie prospereth.

Company.

Prou. 1. 10. 11. 15. 16. My sonne consent not vnto sinners if they entise thee, and say come with vs: we will lay waite for bloud and lurke priuily for the innocent without a cause. My sonne walke not with them, refraine thy foote from their way: for their feete runne to euill: and are hasty to shedde bloud.

Prou. 13. 20 He that goeth in the company of wise men shall be wise: but whoso is a companion of fooles shall be hurt.

Prou. 23. 20. 21. Keepe not company with wine bibbers and riotous eaters of flesh: for such as be drunkards and riotous shall come to pouertie, and he that is geuen to much sleepe shal goe with a ragged coate.

Ecclesiasticus 6. 35. 36. 37. Stand with the multitude of such elders as haue vnderstanding, and consent vnto their wisedom with thyne heart, that thou mayst heare all godly sermons, and that the worthy sentences escape thee not. And if thou seest a man of discreete vnderstanding, get thee soone vnto him, and let thy foote treade vpon the stepps of his doores.

Despise

Despise not the sermons of such elders as haue vnderstanding, but acquaint thy selfe with the wise sentences of them: for of them thou shalt learne wisedom, and the doctine of vnderstanding, and howe to serue great men without complaint. *Ecclesiasticus* 8.8.

Whoso toucheth pitch shalbe filed withall: and he that is familiar with the proude shall cloth him selfe with pride. *Ecclesiasticus* 13.1.

He taketh a burthen vppon him that accompanieth a more honorable man then him selfe. Therefore keepe no familiaritie with one that is richer then thy selfe. 2.

Communication or talke.

HE that keepeth his mouth, keepeth his life: but whoso openeth his lippes to euill destroyeth him selfe. *Prou.* 13.3.

A softe answere putteth downe displeasure: but froward wordes prouoke vnto anger. The tongue of such as be wise vseth knowledge aright, as for a foolish mouth it bableth out nothing but foolishnes. *Prou.* 15.1. 2.

A wise heart ordereth his mouth wisely, and amendeth the doctrine in his lippes. *Prou.* 16.26

A froward body causeth stryfe: and he that is a blabbe of his tongue maketh diuision among Princes. *Prou.* 16.28

Pro. 17. 27. A wise man vseth a few wordes, and he is a man of vnderstanding that maketh much of his spirite: Yea a very foole when he holdeth his tongue is counted wise: & to haue vnderstanding when he shutteth his lippes.

Prou. 18. 4. The wordes of a wise mans mouth are like deepe waters, and the well of wisedom is like a full streame.

Prou. 21. 23 Whoso kepeth his mouth & his tongue, the same keepeth his soule from troubles.

Pro. 29. 20. If thou seest a man that is hasty to speak vnaduised, thou mayst trust a foole more then him.

Ecclesiastes 5. 2. Where many wordes are, there men may heare fooles. In the tongue is wisedom knowen, so is vnderstanding knowledge and learning in the talking of the wise, and stedfast, and in the workes of righteousnes.

Ecclesiasticus 4. 24.

Ecclesiasticus 5. 12. Be swift to heare, but slowe and patient in geuing answere.

Ecclesiasticus 5. 14. Honour and worship is in a mans wise talking, but the tongue of the vndiscreete is his owne destruction.

Ecclesiasticus 6. 5. A sweete word multiplieth friendes, and pacifieth them that be at variance, & a thākful tongue wil be plenteous in a good man.

Ecclesiasticus 20. 7. A wise man will hold his tongue till he see opportunitie, but a wanton and vndiscrete

crete body shall regard no time.

The talk of a foole is like an heauy burthen by the way: but to heare a wise man speake it is a pleasure. *Ecclesiasticus* 21.16.

If thou be among the vndiscrete, keepe thy wordes vntill a conuenient time, but among such as be wise speake on hardly. *Ecclesiasticus* 27.12.

Constancy.

BE not caried about with euery winde, and go not into euery way, for so doth the sinner that hath a double tongue. Stand fast in the way of the Lord, be stedfast in thy vnderstanding, abide by the word & follow the word of peace & righteousnes. *Ecclesiasticus* 5.9.10.

Correction.

MY sonne despise not the chastening of the lord: neither faint when thou art rebuked of him. For whom the Lord loueth, him he chastneth, & yet deliteth in him euen as a father in his own sone. *Prou.* 3.11. 12.

To take heede vnto the chastening of nurtour is the way of life: but he that refuseth to be reformed deceiueth himselfe. *Prou.* 10.17

Whoso loueth wisedom will be content to be reformed: but he that hateth to be reproued is a foole. *Pro.* 12.1.

Prou.13.18 He that thinketh scorne to be reformed commeth to pouertie and shame: but whoso regardeth correction shall come to honour.

Prou.13.24 He that spareth ỹ rod hateth his sonne: but whoso loueth him chasteneth him betimes.

Prou.15.5. A foole despiseth his fathers correction, but he that taketh heede when he is reproued shall haue the more vnderstanding.

Prou.15.31 The eare that harkeneth to the reformation of life, shall dwel among the wise.

Prou.15.32 He that refuseth to be reformed, despiseth his owne soule: but he that submitteth him selfe to correction is wise.

Pro.17.10. One reproofe onely doth more good to him that hath vnderstanding then a hundred stripes vnto a foole.

Pro.19.29. Punishments are ordayned for the scornfull, and stripes for fooles backes.

Prou.23. 13.14. Withhold not correction from the child, for if thou beatest him with the rodde, he shall not dye therof. If thou smite him with the rodde thou shalt deliuer his soule from hell.

Pro.29.15. The rodde and correction minister wisedome, but if a childe be not looked vnto, he bringeth his mother to shame.

Pro.29.17 Nurtour thy sonne with correction, and thou

thou shalt be at rest: yea he shall doe thee good at thyne heart.

He that is wise and well nurtoured will not grudge when he is reformed, and an ignorant body shall not come to honour. *Ecclesiasticus* 10.26.

Countenaunce.

The heart of a man chaungeth his countenaunce, whether it be in good or euill. A cheerefull countenaunce is a token of a good heart, for else it is an hard thing to know the thought. *Ecclesiasticus* 13.26. 27.

One that hath vnderstanding may be perceaued by the loke of his countenaunce. *Ecclesiasticus* 19.27.

A mans garment, laughter, and going, declareth what he is. 28.

Counsayle and counsellers.

Where no good counsayle is, ther the people decay: but where as many are that can geue good counsayle, there is wealth. Prou. 11.14

Looke what a foole taketh in hande, he thinketh it well done: but he that is wise will be counsayled. Pro. 12.15.

Vnaduised thoughts shal come to nought but where as men are that can geue good counsayle, there is stedfastnes. Pro. 15.22.

Pro.15.23. A ioyfull thing is it to a man when his counsayle is followed, and very pleasant is a word spoken in due season.

Prou.16.21 Whoso hath a wise vnderstanding shall be called to counsayle.

Pro.20.18. Wise counsayle in the heart of man is like a water in the deepe of the earth, and a man that hath vnderstanding bringeth it forth.

Prou.20.18 Thorough counsayle the thinges that men deuise goe forward, and with discretion ought warres to be taken in hand.

Prou.21.5. The deuises of one that is diligent bring plenteousnesse: but he that is vnaduised commeth vnto pouertie.

Pro.21.30. There is no wisedom, there is no vnderstanding, there is no counsel against ꝑ lord.

Prou.28.2. Because of sinn the land doth oft change her prince: but thorough men of vnderstanding and wisedom a realme endureth long.

Ecclesiasti. cus 8.17.18 Take no counsell at fooles, for they loue nothing but the things that please them selues. Make no counsel before a stranger, for thou canst not tell what will come of it.

Ecclesiasticus 37.7.8. 9.10.11.12. 13. Seeke no counsell at thy kinsman, and [illegible] thy counsell from such as bore thee no good will. Euery counseler bringeth forth his counsell, neuertheles there is some that coun-

counseleth but for his owne profit. Beware of the counseler and be aduised afore where to thou wilt vse him, for he will counsell for him selfe, lest he cast the lot vpon thee and say vnto thee: thy way and purpose is good: and afterward he stand against thee & looke what shall become of thee. Aske no counsel at him that suspecteth thee for an enemie, and hide thy counsel from such as hate thee. Aske no counsell at a woman concerning the thinges that she longeth for: nor at a fearefull and fainthearted body, in matters of warre: nor at a marchaunt how deare he will cheape thy wares toward his: or at a hier of selling: or at an enuious man of thankes geuing: or at the vnmercifull of louing kindnes: or at an vnhoneste man of honestie: or at the slouthful of worcking: or at an hireling which hath no house or profit of welth. Take no such folkes to counsell: but be diligent to seke counsel at a vertuous man that feareth god: such one as thou knoweste to be a keeper of the commaundementes, which hath a mind after thine owne mind, & is sory for thee when thou stumbleste. And holde thy counsell fast in thine heart, for there is no man more faithfull to kepe it then thou thy selfe.

Ecclesiasticus 19.8.9. Shew thy secretes neither to friend nor foe, and if thou hast offended tel it not, for he shall harken vnto thee, and when he findeth opportunitie, he shall hate thee, and so shall he be alway about thee.

Ecclesiasticus 37.16. Before all thy workes aske counsayle first: and or euer thou doest any thinge be well aduised.

Couetousnesse, looke liberalitie.

Ecclesiasticus 10.9. There is nothing worse then a couetous man. There is not a more wicked thing then to loue mony, & why? such one hath his soule to sell, yet is he but filthy dounge while he liueth.

Ecclesiasticus 14.9. A couetous mans eie hath neuer enough in the portion of wickednesse, vntill the tyme that he wither away, and hath lost his owne soule.

Ecclesiasticus 14.3. It becommeth not a couetous man and a nyggard to be rich: & what should a nyggard doe with gold.

Ecclesiasticus 14.4. He that with all his carefulnes heapeth togither vnrighteously, gathereth for other folkes, and an other man shall make good cheere with his goodes.

30. A nigard hath a wicked eye, he turneth away his face, and despiseth his own soule.

Curio-

Curiositie.

LIke as it is not good to eate to much hony, euen so he that will search out hie things it shall be to heauy for him. Pro.25.27.

Seeke not out the things that are aboue thy capacitie, and search not the ground of such thinges as are to mighty for thee, but looke what God hath commaunded thee, thinke vpon that alway, and be not curious in many of his workes: for it is not needefull for thee to see with thine eyes the thinges that are secret. Make not thou to much search in superfluous things, and be not curious in many of his works: for many thinges are shewed vnto the already, which be aboue the capacitie of men, the medling with such hath begiled many a man, & tangled their witts in vanitie. Ecclesiasticus 3.22. 23.24.25.

Daughter.

A Wise daughter is an heritage vnto her husband: but she that commeth to dishonestie, bringeth her father in heauinesse. A daughter that is past shame dishonoureth both her father and her husband, the vngodly shall regard her, but they both shall despise her. Ecclesiasticus 22.4.5.

Ecclesiasticus 26.10. 11.12. If thy daughter be not shamefast, holde her straitly, lest she abuse her selfe through ouer much libertie, beware of all the dishonestie of her eyes: and maruell not if she doe against thee: like as one that goeth by the way and is thirstie, so shall she open her mouth and drinke of euery next water that she may get. By euery hedge shall she sitte downe, and open her quiuer against euery arrow.

Ecclesiasticus 42.9.10 The daughter maketh the father to watch secretely: and the carefulnes that he hath for her, taketh away his sleepe: yea in the youth, lest she should ouergrow him, & when she hath an husband, lest she should be hated: lest she should be defiled in her virginitie, or gotten with childe in her fathers house, or (when she commeth to the man) lest she behaue her selfe not right, or continue vnfruitefull.

Ecclesiasticus 42.11. If thy daughter be wanton, keepe her straitly, lest she cause thine enemies to laugh thee to scorne, and the whole citie to geue thee an euill report, and so thou be faine to heare thy shame of euery man, and be confounded before all the people.

Death.

Death.

I Judged those that are deade to be more happy then those that be aliue: yea him that is yet vnborne to be better at ease then they both, because he seeth not the miserable works that are done vnder ỹ sunne. *Ecclesiastes 4.2.3.*

The day of death is better then the day of birth. *Ecclesiastes 7.1.*

God created man to be vndestroyed: yea after the image of his owne likenesse made he him. Neuertheless thorough enuie of the Deuill came death into the world, and they that holde of his side doe as he doth. *Wisd. 2.23.*

The soules of the righteous are in the hand of God, and the payne of death shall not touch them. *Wisd. 3.1.*

Though the Phisicion shew his help neuer so long, yet in conclusion it goeth after this maner, to day a king to morrow dead. For when a man dieth he is the heire of serpents, beastes and wormes. *Ecclesiasticus 10.11. 12.*

Prayse no man before his death, for a man shall be knowen in his children. *Ecclesiasticus 11.28.*

Worke thou righteousnes before thy death, for in the hel there is no meat to find. *Ecclesiasticus 14.14.*

All flesh shall fade away like grasse, and like a flourishing leafe in a greene tree. *Ecclesiasticus 14.17.*

Some grow, some are cast downe, euen so is the generation of all flesh and bloud: one commeth to an ende an other is borne.

Ecclesiasticus 22.11. Make but litle weping because of the dead: for he is come to rest, but the life of the foole is worse then the death.

Ecclesiasticus 36.16. 17.18.19. 20.21. My sonne bring forth thy teares ouer the dead and beginne to mourne, as if thou haddest suffered great harme thy selfe, and then couer his body after a conuenient maner, and despise not his buriall. Enforce thy selfe to wepe, & prouoke thy selfe to mourne and make lamentation expediently, & that a day or two, lest thou be euill spoken of, & then comfort thy heauines, for of heauines commeth death, the heauines of the heart breaketh strēgth, take no heauines to heart, driue it away and remember the last thinges, forget it not, for there is no turning againe. Thou shalt do him no good but hurt thy selfe.

Ecclesiasticus 41.1.2. O death, how bitter is the remembrance of thee to a man that seeketh rest and comfort in his substance and riches. Unto the man that hath nothing to vexe him, & that hath prosperitie in all things, yea vnto him that yet is able to receaue meate. O death, how acceptable and good is thy iudgement

vnto

vnto the needefull, and vnto him whose strength fayleth, and that is now in the last age, and that all thinges is full of care and fearefulnesse, vnto him also that is in despaire, and hath no hope nor pacience.

Be not thou afraid of death: remember them that haue bene before thee and that come after thee: this is the iudgement of the Lord ouer all flesh. And why wouldest thou be against the pleasure of the highest? whether it be ten hundred or a thousand yeares, death asketh not how long one hath liued. *Ecclesiasticus 41.3.4.*

Delicate liuing.

HE that hath pleasure in banketteg shal be a poore man: whoso deliteth in wine and delicates shall not be rich. *Prou. 21.17*

He that delicately bringeth vp his seruant from a childe shall make him his master at length. *Pro. 29.21.*

It is better to goe into an house of mourning, then into a banketting house. *Ecclesiastes 7.2.*

Diet.

OHowe well content is a wise man with a litle wine? so that in sleepe thou shalt not be sicke thereof, nor

Ecclesiasticus 31.19. 20.

feele my paine. A sweete holsom sleepe shal such a one haue and feele no inward greese. He riseth vp betimes in the morning, and is well at ease in him selfe. But an vnsaciable eater sleepeth vnquietly and hath ache and paine of the body.

Ecclesiasticus 31.21. If thou feelest that thou hast eaten to much, arise, goe thy way, cast it out of thy stomacke, and take thy rest, and it shall ease thee, so that thou shalt bring no sickenesse vnto thy body.

Ecclesiasticus 37.28. 29.30. Be not greedy in euery eating, and be not to hasty vpon all meates, for excesse of meates bringeth sickenesse, and gluttonie commeth at the last to an vnmeasurable heate. Thorough surfet haue many a one perished: but he that dieteth him selfe temperatly prolongeth his life.

Dissembling.

Pro. 10.32. DIssembling lippes keepe hatred secretly

Prou. 11.3. The innocent dealing of the iust shal leade them: but the wickednes of such as dissemble shall be their own destruction.

Pro. 11.9. Thorough the mouth of the dissembler is his neighbour destroyed.

Pro. 11.13. A dissembling person wil discouer priuy things

thinges: but he that is of a faithfull heart will keepe counsell.

The Lorde abhorreth them that be of a fayned heart, but he hath pleasure in them that be of an vndefiled conuersation. Pro.11.20.

A true mouth is euer constant: but a dissembling tongue is soone chaunged. Prou.12.17

A dissembling tongue hateth one that rebuketh him: and a flattering mouth worketh mischiefe. Pro.26.28.

A wicked man can behaue him selfe humbly, and can ducke with his head, and yet is but a deceauer within. Ecclesiasticus 19.25.

Doings of men, looke good men.

When a mans wayes please the Lorde, he maketh his very enemies to be his friendes. Prou.16.7.

A man deuiseth a way in his heart, but it is the Lorde that ordereth his goings. Prou.16.1.

The path of the righteous is to eschew euill, and whoso looketh well to his wayes keepeth his owne soule. Pro.16.17.

The lottes are cast into the lappe, but the ordering thereof standeth all in the Lorde. Pro.16.33.

It is a mans worship to doe good, & bet- Pro.19.22.

ter it is to be a poore man then a dissembler.

Prou 20.6. Many ther be that would be called good doers: but where shall one finde a true faithfull man.

Pro.20.7. Whoso leadeth a godly and an innocent life is righteous: and happy shall his children be whom he leaueth behind him.

Prou.20.9. Who can say, my heart is cleane, I am innocent from sinne.

Pro.20.24. The Lord ordereth euery mans going: how may a man then vnderstand his owne way.

Prou.21.2. Euery man thinketh his owne way to be right: but the Lord iudgeth the hearts.

Prou.21.3. To doe righteousnes and iudgement is more acceptable to the Lord then sacrifice.

Pro.21.5. The iust deliteth in doing the thing that is right: but ouer the workers of wickednes hangeth destruction.

Pro.24.16. A iust man falleth seuen times and riseth vppe againe: but the vngodly fall into wickednes.

Prou.25.21 If thine enemie hunger feede him, if he thirst geue him drink: for so shalt thou heap coales of fier vpon his head, and the Lorde shall reward thee.

Pro.28.13. He that hideth his sinnes shall not prosper: but whoso knowledgeth them & forsaketh

saketh them shall haue mercy.

Well is him that standeth in awe, as for him that hardeneth his heart he shall fall into mischeefe. *Prou.28.14*

Whoso leadeth a godly and an innocent life shal be saued: but he that goeth froward wayes shall once haue a fall. *Pro.28.18.*

Justifie not thy selfe before God, for he knoweth thy heart, and desire not to be reputed wise in the presence of the King. *Ecclesiasticus 7.7.*

Whatsoeuer thou takest in hande, remember the ende and thou shalt neuer doe amisse. *Ecclesiasticus 7.36.*

Dreames.

VNwise people begyle them selues with vaine and deceitfull hope, and fooles trust dreames. *Ecclesiasticus 34.1.*

Whoso regardeth dreames is like him that will take holde of a shadow and follow after the winde: euen so is it with the appearings of dreames. 2. 3.

Southsaying, witchcraft, sorcerie and dreaming is but vanitie: like as when a woman trauaileth with childe, & hath many fantasies in her heart. Where as such visions come not of God, set not thine heart vpon them. *Ecclesiasticus 34.5.6.*

Drunkennesse, looke more in vvine.

Ecclesiasticus 19.1. A Labouring man that is geuen vnto dronkennesse shall not be rich, and he that maketh not much of small thinges, shall fall by litle and litle.

Ecclesiasticus 31.25. 26. Be not thou a wine bibber, for wine hath destroyed many a man. The fire proueth the hard iron, euen so doth wine proue the heartes of the proude when they be dronken.

Ecclesiasticus 31.30. Dronkennesse filleth the minde of the foolish with shame and ruine, minisheth the strength and maketh woundes.

Enemie, looke more in loue and euill vvill.

Ecclesiasticus 12.10. 11.12.13. TRust neuer thine enemie: For like as iron rusteth, so doth his wickednes, & though he make much crowching and kneeling, yet keepe well thy minde, and beware of him. Sette him not by thee, neither let him sitte at thy right hande, lest he turne him, get thee into thy place, take thy roome, and seke thy seate, and so thou at the last shalt remember my wordes, and be pricked at my sayinges.

An

An enemie is sweete in his lippes, he can make many good wordes, and speake many good thinges, yea he can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pitt: and if he may finde opportunitie, he will not be satisfied with bloud. If aduersitie come vppon thee thou shalt finde him there first, and though he pretende to doe thee helpe, yet shall he vndermyne thee. He shall shake his heade and clappe his handes ouer thee for very gladnesse, and while he maketh many wordes he shall disguise his countenaunce. *Ecclesiasticus* 12.17. 18.

Father and mother.

HE that begetteth a foole, begetteth his sorrow: and the father of a foole can haue no ioy. *Pro.*17.21.

Chasten thy sonne while there is hope: but let not thy soule be moued to slaye him. *Prou.*19.18

Teach a childe in his youth what way he should goe: for he shall not leaue it when he is olde. *Prou.*22.6.

A righteous father is maruelous glad of a wise sonne: and he that begetteth a wise childe, shall haue great pleasure of him. *Pro.*23.24.

Ecclesiasticus 7.23. If thou haue sonnes, bring them vp in nourtour and learning, and holde them in awe from their youth vp.

Ecclesiasticus 7.24. 25. If thou haue daughters, keepe their body and shewe not thy face cherefull toward them. Mary thy daughter, and so shalt thou perfourme a weighty matter, but geue her to a man of vnderstanding.

Ecclesiasticus 16.1.2. 3. Delite not thou in the multitude of vngodly children: and haue no pleasure in them if they feare not God. Trust not thou to their life and regard not their labours. For one sonne that feareth God, is better then a thousand vngodly. And better is it for a man to die without children, then to leaue behinde him such children as are vngodly.

Ecclesiasticus 30.1.2. 3.4.5.6. Whoso loueth his child holdeth him stil vnder correction, that he may haue ioy of him afterward, and that he grope not after his neighbours doores. He that teacheth his sonne shall haue ioy in him, and neede not to be ashamed of him among his acquaintãce. Whoso enformeth and teacheth his sonne, greeueth the enemie, and before his friends he may ioy of him, though the father dye, yet is he as though he were not dead, for he hath left one behinde him that is like him in his

his life, he sawe him and had ioy in him, and was not sory in his death, neither was he ashamed before his enemies, for he left behinde him an auenger against his enemies, and a good doer vnto the friendes.

He that chasteneth his childe bindeth the wounds togither, that his heart may feare euery word. 7.

An vntamed horse will be hard, and a wanton childe will be wilfull. 8.

If thou bring vp thy sonne delicately, he shall make thee afraid: & if thou play with him he shall bring thee to heauines. Laugh not with him lest thou wepe with him also, and lest thy teeth be set on edge at the last. Geue him no libertie in his youth, and excuse not his folly, bowe downe his necke while he is yong, hit him vpon the sides, while he is yet but a childe, lest he waxe stubburne and geue no more force of thee, and so shalt thou haue heauines of soule. Teach thy childe and be diligent therein, lest it be to thy shame. *Ecclesiasticus* 30.9. 10.11.12.13.

Feare of the Lord.

THe feare of the Lorde is the beginning of wisedom. *Ecclesiasticus* 1.15.

The feare of the lord is the right 16.17.

seruice of God that preserueth and iustifieth the heart and geueth mirth & gladnesse.

18. Whoso feareth the Lorde shall be happy, and when he hath neede of comfort he shall be blessed.

20. The feare of the Lord is wisedom that maketh rich & bringeth all good with her.

22. The feare of the Lorde is the crowne of wisedom, and geueth plenteous peace and health.

24. The feare of the Lorde is the roote of wisedom, and her braunches are long life.

26. The feare of the Lord driueth out sinne: for he that is without feare can not be made righteous, and his wilfull boldnesse is his owne destruction.

Ecclesiasticus 2.9. O ye that feare the Lord take sure hold of his mercy, shrinke not away from him, that ye fall not.

10. O ye that feare the Lorde beleue him and your reward shall not be empty.

O ye that feare the Lord put your trust in him: and mercy shall come vnto you for pleasure.

O ye that feare the Lorde set your loue vpon him, and your hearts shal be lightned.

11. Consider the olde generations of men, o ye children & marke them well: was there

euer

euer any confounded that put his trust in the Lord? Who euer continued in his feare and was forsaken? Or whom did he euer despise that called faithfully vpon him? for God is gracious and mercifull, he forgetteth sinnes in ỳ time of trouble, & is a defender of all them that seeke him in the truth. 12.

They that feare the Lorde will not mistrust his word, and they that loue him will keepe his commaundements. 16.

They that feare the Lord will seeke out the things that are pleasaunt vnto him, and they that loue him will fulfill his lawe. 17.

They that feare the Lord will prepare their hearts and humble their soules in his sight. 18.

They that feare the lord keepe his commaundements and will be pacient till they see him selfe, saying: better it is for vs to fal into the handes of the Lorde, then into the handes of men: for his mercy is as great as him selfe. 19. 21.

Folly.

The prosperitie of fooles shalbe their owne destruction. Pron. 1.32.

The wise shal haue honour in possession, but shame is the promotion ỳ fooles Pron 3.21.

shall haue.

Pro.10.23. A foole doth wickedly and maketh but a sporte of it: but wisedom ruleth the man that hath vnderstanding.

Pro.12.16. He that hath vnderstanding doth hyde wisedom, but an vndiscrete foole telleth out his foolishnes.

Prou.14.7. See that thou medle not with a foole in whom thou perceaueste to be no knowledge.

Prou.14.8. The wisedom of him that hath vnderstanding, is to take heede vnto his wayes, but the foolishnes of the vnwise deceiueth.

Prou.14.9. Fooles make but a sporte of sinne, but there is a fauourable loue among the righteous.

Prou.18.7. A fooles mouth is his owne destruction, and his lippes are the snare of his owne soule.

Prou.26.3. Unto the horse belongeth a whip, to the asse a bridle, and a rodde to the fooles back.

Prou.26.12. If thou seest a man that is wise in his owne conceit, there is more hope of a foole then in him.

Pro.26.17. Whoso goeth by and medleth with other mens strife, he is like one that taketh a dog by the eares.

Pro.28.26. He that trusteth in his owne heart is a foole: but he that dealeth wisely shall be safe.

safe.

The wordes of a wise mans mouth are gracious: but the lippes of a foole will destroy him selfe. *Ecclesiastes 10.11.*

The beginning of his talking is foolishnesse, and last word of his mouth is starke madnesse.

The heart of a foole is like a broken vessell, he can keepe no wisedom. *Ecclesiasticus 21.14.*

Talke not much with a foole, and go not with him that hath no vnderstanding. *Ecclesiasticus 22.13.*

The talking of fooles is abomination, and their sporte is voluptuousnesse and misnurtour. *Ecclesiasticus 27.13.*

Fortune commonly called in deede nothing else but the prouidence of God.

SOme one commeth out of prison and is made a King: and an other which is borne in the kingdom commeth vnto pouertie. *Ecclesiastes 4.14.*

In running it helpeth not to be swift, in battayle it helpeth not to be strong: to feeding it helpeth not to be wise: to richelle it helpeth not to be subtil: to be had in fauour it helpeth not to be cunning, but that all lieth in time and fortune. *Ecclesiastes 9.10.*

Many tyrauntes haue bene faine to sitte downe vpon the earth, and the vnlikly haue worne the crowne. *Ecclesiasticus* 11.5.

Many mighty men haue bene brought lowe: and the honorable haue bene deliuered into other mens handes. *Ecclesiasticus* 11.6.

There is some man that laboureth, and the more he werieth him selfe, the lesse he hath. Againe some man is slouthfull, hath nede of help, wanteth strength & hath great pouertie, and Gods eye loketh vpon him to good, setteth him from his low estate, & liftеth vp his head: so that many men maruell at him and geue honour vnto God. *Ecclesiasticus* 11.11. 12.

Continue not in the workes of sinners, but put thy trust in God, and bide in thine estate: for it is but an easy thing in the sight of God to make a poore man rich, and that sodenly. *Ecclesiasticus* 11.21.

Some man getteth a fall for being to proude, and some commeth to worship from low estate. *Ecclesiasticus* 20.9.

Some man is apt and well enstructed in many things, and yet very vnprofitable vnto him selfe. Some man there is that can geue wise and prudent counsell, and yet is he hated, and continueth a beggar: for the grace is not geuen him of God to be accepted. *Ecclesiasticus* 37.18. 19.20.21.

ted.

ted. An other is robbed of all wisedome, yet is he wise vnto him selfe, and the fruit of vnderstanding is commendable in his mouth.

Friendship.

HE is a friend that alway loueth, and in aduersitie a man shall know who is his brother. Prou. 17.17

A brother though he be greeued with offence, yet is he more worth then a very strong castell: and they that holde togither are like the barre of a pallace. Prou. 18.19

A man that loueth his friendes will be companable with them: and some friende sticketh faster to a man then his brother. Pro. 18.24.

Faythfull are the woundes of a louer, but the kisses of an enemy are cruell. Prou. 27.6.

Balme & sweete incense make the heart merry: so is the sweete counsell of a mans friende that agreeth to his purpose. Prou. 27.9.

Thine own friend and thy fathers friend see thou forsake not: but goe not into thy brothers house in time of trouble, for better is a friende at hande then a brother a farre of. Pro. 27.10.

Two are better then one, for they may well enioye the profite of their labour. For if one of them fall, his companion Ecclesiastes 4.9.10.11.12.

helpeth him vp againe: But woe is him that is alone: for if he fall he hath not an other to helpe him vppe. Againe, when two sleepe togither they are warme, but howe can a body be warme alone? one may be ouercome, but two may make resistance. A threefold gable is not lightly broken.

Ecclesiasticus 6.6. Holde friendship with many, neuertheless haue but one counseller of a thousand.

Ecclesiasticus 6.7 8. 9.10.11.12 If thou getteſt a friend proue him first, and be not hasty to geue him credence, for some man is a friend but for a time, & will not abide in the day of trouble. And there is some friend that turneth to enmitie, and taketh part against thee, and if he knowe any hurt by thee he telleth it out. Againe some friend is but a companion at the table, and in the day of neede he continueth not. But a sure friend will be vnto thee euen as thine owne selfe, and deale faithfully with thy houshold folke. If thou suffer trouble and aduersitie he is with thee.

Ecclesiasticus 6.13. Depart from thyne enemies, yea and beware of thy friendes.

Ecclesiasticus 6.14. 15.16.17. A faithfull friende is a stronge defence, whoso findeth such one findeth a treasure. A faithfull friend hath no peare, the weight of golde and siluer is not to be compared to

the

the goodnes of his faith. A faithfull friende is a medicine of life, and they that feare the Lorde shall finde him. Whoso feareth the Lorde shall prosper with friendes, and as he is him selfe so shall his friend be also.

Geue not ouer thy friend for any good, nor thy faithfull brother for the best golde. *Ecclesiasticus 7.18.*

Forsake not an olde friend, for the newe shall not be like him. A newe friend is new wine: let him be olde and thou shalt drinke him with pleasure. *Ecclesiasticus 9.12.*

Tell thy friend his fault lest he be ignoraunt, and say: I haue not done it, or if he haue spoken that he doe it no more. *Ecclesiasticus 19.15.*

Loue thy friend and binde thy selfe in faithfulnes with him, but if thou bewrayest his secretes thou shalt not get him againe: For like as the man is that destroyeth his enemie, so is he also that dealeth falsely in the friendship of his neighbour. *Ecclesiasticus 27.17. 18.*

There is some companion which in prosperitie reioyceth with his friend: but in the time of trouble he taketh part against him. *Ecclesiasticus 37.4.*

Giftes or revvardes.

A Reward is a precious stone vnto him that hath it: but vnto whomsoeuer it turneth, it maketh him vn- *Prou. 17.8.*

wise.

Pro.17.13. Whoso rewardeth euill for good, the plague shall not depart from his house.

Pro.17.23. The vngodly taketh gifts out of the bosome to wrest the waies of iudgement.

Prou.19.6. The multitude hangeth vpon great men: and euery man fauoureth him that geueth rewardes.

Prou.21.14 A priuy rewarde pacifieth displeasure, & a gift in the bosome stilleth furiousnesse.

Pro.25.13. Whoso maketh great boastes and geueth nothing, is like cloudes & winde without raine.

God.

Prou.3.5.6 7. PUt thy trust in God with all thine hearte, and leane not vnto thyne owne witte: in all thy wayes haue respect vnto him, and he shall order thy goinges. Be not wise in thine owne conceite, but feare the Lorde and depart from euill.

Prou.5.21. Euery mans wayes are open in the sight of the Lorde, and he pondereth all their goings.

Prou.15.3. The eyes of the Lorde looke on euery place beholding both the good and badde.

Pro.15.11. The hell with her paine is knowen vnto

the

ꝑ lord: how much more then ꝑ hearts of mē?

A man may well purpose a thing in his heart, but the answere of the tongue commeth of the Lord. *Prou. 16. 1. 2. 3.*

A man thinketh all his wayes to be cleane, but it is the Lorde that iudgeth the minde. Commit thy workes vnto the Lord and loke what thou deuisest it shall prosper.

Say not thou I will recompence euill: but put thy trust in the Lorde and he shall defend thee. *Pro. 20. 22.*

He that feareth men shall haue a fall: but whoso putteth his trust in the Lord is without daunger. *Pro. 29. 25.*

Though an euill person offend an hundred times, & God defer, geuing him long life: yet am I sure that it shall goe wel with them that feare God, because they haue him before their eyes. *Ecclesiastes 8. 12.*

Feare God and keepe his commaundements, for that toucheth all men, for God shall iudge all workes, and secrete thinges whether they be good or euill. *Ecclesiastes 12. 13.*

Submit thy selfe vnto God and waite vpon his hande. *Ecclesiasticus 13. 8.*

Loue God all thy life long, and call vpon him in thy neede. *Ecclesiasticus 13. 13.*

Say not thou, it is the Lordes fault that *Ecclesiasticus 15. 11. 12. 13.*

I am gone by, for thou shalt not doe the thing that God hateth. Say not thou, he hath caused me to doe wronge, for he hath no neede of the vngodly. God hateth all abomination of errour, and they that feare God will loue none such.

Ecclesiasticus 16.11. 12. Mercy and wrath is with him: he is both mighty to forgeue, & to poure out displeasure: like as his mercy is greate, euen so is his punishment also, he iudgeth a man according to his workes.

Ecclesiasticus 32.23. 24. In all thy workes put thy trust in God from thy whole heart, for that is the keping of the commaundements: whoso beleueth Gods word taketh heede to the commaundements, and he that putteth his trust in the Lord shall want nothing.

Ecclesiasticus 33.1. There shall no euill happen vnto him that feareth God: but when he is in tentation, the Lorde shall deliuer him and keepe him from euill.

Ecclesiasticus 33.12. Like as the clay is in the potters hand, and all the ordering thereof at his pleasure: so are men also in the handes of him that made them, so that he may geue them as liketh him best.

Good men and euill.

The

The iust shall dwell in the lande, and they that be perfect shall remaine in it: but the vngodly shall be rooted out of the lande and the wicked doers shall be rooted out of it. Prou.2.21. 22.

The curse of the Lord is in the house of the vngodly: but he blesseth the dwellings of the righteous. Prou.3.33.

Followe not a wicked man and choose none of his wayes: for the Lord abhorreth the froward, but his counsell is among the righteous. Prou.3.31. 32.

Come not in the path of the vngodly, and walk not in the way of the wicked, abhorre it and goe not therin, depart aside and passe ouer vp it: for they can not slepe except they haue first done some mischief: neither take they any rest except they haue first done some harme. Prou.4.14. 15.16.

The path of the rightwise shineth as the light, that is euer brighter and brighter vnto the perfect day: but the way of the vngodly is as the darkenesse, they knowe not where they fall. Prou.4.18. 19.

The righteous laboureth to doe good: but the vngodly vseth his encrease vnto sin. Prou.10.16

The vngodly passeth when the tempest commeth: but the righteous remaineth Pro.10.25.

sure for euer.

Pro. 10.30. The righteous shall neuer be ouerthrowen: but the vngodly shall not remaine in the land.

Prou. 11.6. The righteousnesse of the iust shall deliuer them: but the wicked shall be taken in their owne vngodlinesse.

Pro. 11.18. The labour of the vngodly prospereth not: but he that soweth righteousnes shall receaue a sure rewarde.

Pro. 11.19. Like as righteousnesse bringeth life, euen so to cleaue vnto euill bringeth death.

Prou. 12.7. God ouerturneth the estate of the wicked and they stand not: but the house of the righteous shall stand stedfast.

Pro. 12.21. There shall no misfortune happen vnto the iust, but the vngodly shall be filled with miserie.

Prou. 13.21 Mischiefe followeth vppon sinners, but the righteous shall haue a good reward.

Pro. 14.11. The house of the vngodly shall be ouerthrowen: but the tabernacle of the righteous shall flourish.

Prou. 15.9. The way of the vngodly is an abomination vnto the Lorde: but whoso followeth righteousnes, him he loueth.

Pro. 15.29. The Lord is farre from the vngodly, but he heareth the prayer of the righteous.

The

The righteous shall liue for euermore, their rewarde also is with the Lorde, and their remembrance with the highest. Therfore shall they receaue a glorious kingedom, and a bewtifull crowne at the Lordes hand: for with his right hand shall he couer them, and with his owne holy arme shall he defend them. *VVis.5.16. 17.*

Death, bloudsheding, strife, and sworde, oppression, hunger, destruction, and punishment, these thinges are created against the vngodly, and for their sakes came the floud also. *Ecclesiasticus 40.9.10*

Health and sicknesse.

A Good stomack driueth away a mans disease, but when the spirite is vexed who may abide it? *Pro.18.14.*

Better is the pore being whole & strong, then a man to be rich and not to haue his health. Health & welfare is aboue all gold, and a whole body aboue all treasure. There is no riches aboue a sound body, and no ioy aboue the ioy of the heart. Death is better then a wretched life, and eternall rest better then continuall sicknesse. *Ecclesiasticus 30.14. 15.16.*

Hovvse and husbandry.

Pro.24.27. FIrst make vp thy worke that is without, and looke well vnto that which thou hast in the fielde, and then builde thine house.

Pro.24.3.4 Thorough wisedome is an house builded, and with vnderstanding is it sett vppe. Thorough discretion shal the chambers be filled with all costly and pleasant riches.

Pro.27.23. See that thou knowe the number of thy cattell thy self, and looke well to thy flocks: for riches abide not alway, and the crowne endureth not for euer.

Pro.27.25. The hay groweth, the grasse commeth vp, and herbes are gathered in the mountaines.

Pro.27.26. The lambes shall cloth thee, and for thy goates thou shalt haue money to thy husbandry: thou shalt haue goates milke enough to feede thee, to vphold thy houshold and to sustaine thy maidens.

Ecclesiasticus 7.15. Let no laborious worke be tedious vnto thee, neither the husbandry which the Almighty hath created.

Ecclesiasticus 7.22. If thou haue cattell looke well to them, and if they be for thy profite, keepe them.

Ecclesiastes 4.8. The encrease of the earth vpholdeth all thing: yea the King him selfe is maintayned by husbandry.

Houle-

Houſevviſe.

Whoſo findeth an honeſt faithfull woman, ſhe is much more worth then pearles. The heart of her huſband may ſafely truſt in her, ſo that he ſhall fall in no pouertie. She will doe him good, and not euill all the dayes of her life. She occupieth woll and flaxe, and laboureth gladly with her handes. She is like a marchaunts ſhip that bringeth her victails from farre. She is vp in the night ſeaſon to prouide meate for her houſhold, and foode for her maidens. She conſidereth land and byeth it, and with the fruite of her handes ſhe planteth a vineyarde. She girdeth her loynes with ſtrength, and courageth her armes. And if ſhe perceaue that her houſewifery doth good, her candell goeth not out by night. She laieth her fingers to the ſpindle, and her hand taketh hold of the diſtaffe. She openeth her hand to the poore, yea ſhe ſtretcheth forth her handes to ſuch as haue neede. She feareth not that the cold of winter ſhall hurt her houſe, for all her houſhold folke are clothed with ſcarlet. She maketh her ſelfe fine ornamentes, her clothing is white ſilke and purple. Her huſband is *Pro.* 31. 10. *ad finem.*

much set by in the gates. When he sitteth among the rulers of the lande. She maketh cloth of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength and honour is her clothing, and in the latter daye she shall reioyce. She openeth her mouth with wisedom, and in her tongue is the lawe of grace. She looketh well to the wayes of her housholde, and eateth not her breade with idlenesse. Her children shall arise and call her blessed, and her husband shall make much of her. Many daughters there be that gather riches togither, but thou goest aboue them all. As for fauour it is deceitfull, and beautie is a vayne thinge. But a woman that feareth the Lorde, she is worthy to be praysed. Geue her of the fruite of her hands, and let her owne works prayse her in the gates.

Iudge and iudgement.

Pro. 17. 15. The Lord hateth as well him that iustifieth the vngodly as him that condemneth the innocent.

Prou. 18. 5. It is not good to regard the person of the vngodly, or to put backe the righteous in iudgement.

Pro. 18. 13. He that geueth sentence in a matter before

fore he heare it, is a foole and worthy to be confounded.

See that thou robbe not the poore because he is weake, and oppresse not the simple in iudgement, for the Lorde him selfe will defende their cause, and doe violence vnto them that haue vsed violence. Pro.22.22.

Deliuer them that goe vnto death, and are ledde away to be slayne, and be not negligent therein: if thou be able to doe them good. Pro.24.11.

It is not good to haue respect of any person in iudgement. He that sayeth to the vngodly thou art righteous, him shal the people curse: yea the comminaltie shall abhorre him. But they that rebuke the vngodly, in them doth God delite, and a rich blessing shall come vppon them. Pro.24.23. 24.25.

The righteous considereth the cause of the poore, but the vngodly regardeth no vnderstanding. Prou.29.7.

Be thou aduocate for the dumme, and stand in iudgement thy selfe to speake for all such as be succourlesse in this transitory worlde. Open thy mouth, defende the thing that is lawfull and right, and the cause of the poore and helpeless. Prou.31.8. 9.

Ecclesiastes 3.16.17. I sawe vnder the Sunne vngodlines in the steede of iudgment, and iniquitie in steede of righteousnesse. Then I thought in my minde: God shall separate the righteous from the vngodly, and then shall be the time and iudgement of all counsell and workes.

Ecclesiastes 5.7. If thou seest the poore to be oppressed and wrongfully dealt withall, so that equity and the right of the law is wrested in the lande, maruell not thou at such a thing: for one great man kepeth touch with an other, and the mighty men are in authoritie ouer the poore.

Ecclesiastes 5.5. See that thou iustifie the smal and great alike.

VVis. 1.1.2 O set your affection vpon righteousnes, ye that be iudges of the earth. Haue a good opinion of the Lorde, and seeke him in the singlenesse of heart, for he will be founde of them that tempt him not, and appeareth vnto such as put their trust in him.

VVis 6.2.3 4.5.6.7. O learne ye that be iudges of the earth. Geue eare ye that rule the multitudes, and delite in much people. For the power is geuen you of the Lorde, and the strength from the highest: which shall trie your workes, and serch out your imaginations. How that ye being officers of his kingdom, haue not exe-

executed true iudgement: haue not kept the law of righteousnes: nor walked after the will of God. Horrible and that right soone shall he appeare vnto you: for an hard iudgment shall they haue that bare rule. Mercy is graunted vnto the simple, but they that be in authoritie shall be sore punished.

Deliuer him that suffereth wrong from the hand of the oppressour, and be not faynt hearted when thou sittest in iudgement. Be mercifull vnto the fatherlesse as a father, and be in stede of an husband vnto their mother, so shalt thou be as an obedient sonne of the highest, and he shall loue thee more then thy mother doth. *Ecclesiasticus 4.9.10.*

A wise iudge will order his people with discretion: and where a man of vnderstanding beareth rule, there goeth it well. *Ecclesiasticus 10.1.*

As the iudge of the people is him selfe, euen so are his officers: and looke what maner of man the ruler of the citie is, such are they that dwell therein also. *Ecclesiasticus 10.2.*

Greate is the iudge and mighty in honour, yet is there none greater then he that feareth God. *Ecclesiasticus 10.21.*

Condemne no man before thou haue tried out the matter, and when thou hast made inquisition, then reforme righteously. Geue *Ecclesiasticus 11.7.8.*

no sentence before thou hast heard the cause, but first let men tell out their tales.

Knowledge and learning.

Prou. 1. 5. By hearing the wise, man shall come by more wisedom.

Pro. 2. 3. 4. 5. 6. If thou cryest after wisedom, and callest for knowledge: If thou seekest after her as after money, and diggest for her as for treasure, then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God: For it is the Lorde that geueth wisedom, out of his mouth commeth knowledge and vnderstanding.

Prou. 2. 10. 11. If wisedom enter into thyne heart and thy soule delite in knowledge, then shal cõsell preserue thee, and vnderstanding shall keepe thee.

Pro. 10. 13. In the lipps of him that hath vnderstanding a man shall finde wisedom.

Pro. 14. 15. An ignorant body beleueth all things: but whoso hath vnderstanding looketh well to his goings.

Pro. 18. 15. A wise heart laboureth for knowledge, and a prudent eare seeketh vnderstanding.

Pro. 22. 17. 18. My sonne bowe downe thine eare, & harken vnto the words of wisedom: apply thy mind vnto my doctrine, for thou shalt be excel.

cellent if thou keepe it in thy heart, & practise it in thy mouth that thou maist put thy trust in the Lord.

Where much wisedom is, there is also great trauell and disquietnes, and the more knowledge a mã hath, the more is his care. *Ecclesiastes* 1.18.

All things are so hard to be knowen that no man can expresse them. *Ecclesiastes* 1.8.

God hath planted ignorance also in the hearts of men, that they should not comprehend the grounde of his workes which he doth from the beginning to the ende. *Ecclesiastes* 3.11.

Wisedom that is hid, & treasure that is horded vp, what profit is in them both? Better is he that kepeth his ignorance secret, then a man that hideth his wisedom. *Ecclesiasticus* 20.29.

Learning is vnto a wise man a iewell of golde, and like an armelet vpon his right arme. *Ecclesiasticus* 21.21.

The knowledge of the wise shall flowe like water that runneth ouer, and his counsell is like a fountaine of life. *Ecclesiasticus* 21.13.

King or Prince.

The encrease and prosperitie of the commons is the Kings honour: but the decay of the people is the confusion of the Prince. *Pro.* 14.28.

Pro.16.10 When the prophecie is in the lippes of the King, his mouth shall not goe wrong in iudgement.

Pro.16.12. It is a great abomination when Kings are wicked, for a Kings seate should be holden vp with righteousnes.

Pro.16.13. Righteous lippes are pleasaunt vnto Kings, and he that speaketh the truth shall be beleued.

Prou.16.14 The Kings displeasure is a messenger of death: but a wise man will pacifie him.

Pro.16.15. The cherefull countenaunce of the king is life: and his louing fauour is as the euening dewe.

Prou.17.7. Speech of authoritie becommeth not a foole: much lesse a lying mouth then beseemeth a Prince.

Pro.19.12. The Kings disfauour is like the roring of a lyon: but his friendship is like the dew vpon the grasse.

Prou.20.2. The King ought to be feared as the roring of a lyon: Whoso prouoketh him to anger offendeth against his owne soule.

Prou.20.8. A King that sitteth in the throne of iudgment, and looketh well about him, driueth away all euill.

Pro.20.26. A wise Kinge destroyeth the vngodly, and bringeth the wheele ouer them.

Mercy

Mercy and faithfulnesse preserue the King: and with louing kindnesse his seate is holden vp. Pro.20.28.

The Kinges heart is in the hande of the Lorde, like as are the riuers of water, he may turne it whither so euer he will. Prou.21.1.

My sonne, feare thou the Lorde and the Kinge, and keepe no company with them that slide backe from his feare: for their destruction shal come sodenly, and who knoweth the aduersity that may come from them both. Pro.24.21. 22.

It is the honour of God to kepe a thing secrete, but the Kinges honour is to search out a thing. Prou.25.1.

The heauen is high, the earth is deepe, and the Kings heart is vnsearchable. Prou.25.2.

Take the drosse from the siluer and there shall be a cleane vessell thereof. Take away vngodlines from the Kinge, and his seate shall be established with righteousnes. Prou.25.3. 4.

Like as the roring of a lyon and an hungry beare, euen so is an vngodly Prince ouer the poore people. Pro.28.15.

Where the prince is without vnderstanding, there is great oppression & wronge: but if he be such a one as hateth couetousnesse, he shall long raigne. Pro.28.16.

Prou.29.4. With true iudgement the King setteth vp the land: but if he be a man that oppresseth the people with gatheringes, he turneth it vpside downe.

Pro.29.14. The seat of the King that faithfully iudgeth the poore shall continue sure for euermore.

Prou.31.4. It is not for Kinges, it is not (I say) for Kings to drinke wine, nor Princes strong drinke: for there is no secrete where drunkennes raineth, lest they being drunken forget the lawe, and peruert the iudgement of all poore mens children.

Ecclesiastes 10.15.16. Woe be vnto thee (O land) whose King is but a child, & whose princes are earely at their bankettes. But well is thee (O land) whose King is come of nobles, and whose Princes eate in due season for necessitie and not for lust.

Labour, looke more in slouthfulnesse.

Ecclesiastes 3.9. What hath a man else (that doth any thing) but werines & labour? For as touching the trauell and carefulnesse which God hath geuen vnto men, I see that he hath geuen it them to be exercised in it.

Ecclesiastes 3.13. All that a man eateth and drinketh, yea, what-

whatsoeuer a man enioyeth of all his labour, that same is a gift of God.

I perceaue that there is nothing better for a man then to be ioyfull in his labour: for that is his portion. *Ecclesiastes 3.22.*

Lavve of God and man.

THe law is a wel of life vnto the wise, that it may keepe him from ỹ snares of death. *Pro. 13.14.*

Be not hasty to goe to the lawe, lest happly thou doe some offence after the strife be ended, whereby thy neighbour put thee to shame. Handle thy matter with thy neighbour him selfe, and discouer not an other mans secret, lest when men heare therof, it turn to thy dishonour, and lest thine euill name doe not cease. *Pro. 25.7.8 9.*

They that forsake the law praise the vngodly: but such as kepe ỹ law abhorre them. *Prou. 28.4.*

Whoso keepeth the lawe is a childe of vnderstanding: but he that is a companion of riotous men shameth his father. *Prou. 28.7.*

He that turneth away his eare from hearing the lawe, his prayer shall be abominable. *Pro. 28.9.*

If a wise man goe to lawe with a foole, (whether he deale w̃ him frendly or rough-

Prou. 29.9.

ly he getteth no rest.

Pro.29.18. When the worde of God is not preached, the people perish: but well is him that keepeth the lawe.

Prou.30.5.6. All the wordes of God are pure and cleane, for he is a shield vnto all them that put their trust in him. Put thou nothing vnto his wordes, lest he reproue thee and thou be found a liar.

Ecclesiasticus 6.38. Let thy minde be vpon the commaundements of God, and be earnestly occupied in his lawes, so shall he establish thy heart and geue thee wisedom at thine owne desire.

Ecclesiasticus 8.14. Goe not to lawe with the iudge, for he will iudge according to his owne honour.

Ecclesiasticus 19.24. A crafty subtell man can be wise, but he is vnrighteous, and with giftes he wrasteth the open and manifest law.

Lending and borovving.

Ecclesiasticus 29.1.2.3.4.5.6. WHoso will shewe mercy let him lende vnto his neighbour: and he that is able let him keepe the commaundement. Lende vnto thy neighbour in time of his neede, and pay thou thy neighbour againe in due season. Keepe thy worde, and deale faithfully with him, and thou shalt alway finde the thing that is necessary

cessary for thee. There haue ben many that when a thing was lent them, reckened it to be founde, and made them trauaile and labour that had helped them. While they receaue any thing they kisse the handes of such as geue them, for their neighboures good they humble their boyce: but when they should pay againe, they keepe it back, and geue euill wordes, and make many excuses by reason of time: and though he be able, yet geueth he scarse the halfe againe, and reckeneth the other to be found. And if he withholde not his money, yet hath he an enemy of him, and that vndeserued. He payeth him with cursing and rebuke, and geueth him euill wordes for his good deede.

There be many one which are not glad for to lende, not because of euill, but they feare to lese the thing that they lende: yet haue thou pacience with the simple, & withholde not mercy from him. Helpe the poore for the commaundements sake, and let him not goe empty from thee because of his necessity. Lese thy money for thy brother and neighboures sake, and bury it not vnder a stone where it rusteth and corrupteth. *Ecclesiasticus 29.7.8.9.10.*

Liberalitie.

Prou.11.24 SOme man geueth out his goodes and is the richer: but the nigard (hauing enough) wil depart from nothing, and yet is euer in pouertie.

Pro.11.25. He that is liberall in geuing shall haue plenty: and he that watereth shall be watered also him selfe.

Pro.11.26. Whoso hoordeth vp his corne shalbe cursed among the people: but blessing shall light vpon his head that geueth foode.

Pro.18.16. Liberalitie bringeth a man to honour & worship, and setteth him among great men.

Ecclesiasticus 7.33. Be liberal vnto al men liuing, yet let not but doe good euen vnto them that are dead.

Ecclesiasticus 31.23. Whoso is liberal in dealing out his meat, many men shall blesse him, and prayse him with their lippes, and the same is a sure token of his loue and faithfulnesse.

Ecclesiasticus 40.17. Friendlinesse and liberalitie is the encrease and blessing of God, is like a paradise and garden of pleasure: such mercy also and kindnes endureth for euer.

Loue and euill vvill.

Pro.10.12. EVill wil stirreth vp strife, but loue couereth the multitude of sinnes.

Pro.15.17. Better is a messe of pottage with loue, then a fatte oxe with euill will.

Eate

Eate thou not with the enuious, and desire not his meate: for he doth as a man that prescribeth a measure to thee in his heart. He sayeth vnto thee, eate and drinke, where as his heart is not with him. *Pro.23.6.7*

Reioyce not thou at the fall of thine enemie, and let not thine heart be glad when he stumbleth, lest the Lorde (when he seeth it) be angry and turne his wrath from him vnto thee. *Pro.24.17. 18.*

Venimous lipps and a wicked heart are like a potshard couered with siluer drosse. *Pro.26.23.*

An enemie shall be knowen by his talking, and in the meane season he imagineth mischiefe, but when he speaketh faire beleue him not, for there are seuen abominations in his heart. *Pro.26.24. 25.*

Whoso keepeth euill will secretely to doe hurte, his malice shall be shewed before the whole congregation. *Pro.26.26.*

Be not glad of the death of thine enemy, but remember that we must dye all the sort of vs. *Ecclesiasticus 8.7.*

Three thinges there are that my spirite fauoureth, which be also allowed before God and man. The vnitie of brethren, the loue of neighbours, a man and wife that agree well togither. *Ecclesiasticus 25.1.*

Ecclesiasticus 28.3.4.5.6. A man that beareth hatred against an other, how dare he desire forgeuenes of God? If he that is but flesh beareth hatred and keepe it, who will intreate for his sinnes? Remember the ende, and let enimitie passe, which seeketh death and destruction, and abide thou in the commaundements.

Liuing.

Pro.30.7.8 9. TWo thinges haue I required of thee (Lorde) that thou wilt not deny me before I die. Remoue from me vanitie and lyes: geue me neither pouertie nor riches, onely graunt me a necessary liuing, lest if I be to full I deny thee and say: Who is the Lord? And lest I being constrayned through pouertie, fall vnto stealing & take the name of God in vayne.

Ecclesiasticus 29.23. The chiefe thing that kepeth in thy life, is water and breade, clothing and lodging to couer thy shame.

Ecclesiasticus 29.24. Better it is to haue a poore liuing in a mans owne house, then delicat fare among the straunge.

Ecclesiasticus 29.25.26.27. Be it litle or much that thou hast, holde thee content withall, and thou shalt not be blamed as a vagabound, for a miserable life is it to goe from house to house, and where a man

man is freinded he dare not opē his mouth. Though one be lodged and haue meate and drinke, yet shall he be taken as vnworthy, and heare many bitter rough wordes.

Geue not thy selfe into a laborious slippery way, and beware of thy children, and take heede of them that be thine owne household. *Ecclesiasticus* 32.21. 22.

Geue not thy sonne and wife, thy brother and friend, power ouer thee, while thou liuest, and geue not away thy substance and good to an other, lest it repēt thee that thou be faine to begge therefore thy self. As long as thou liuest and hast breath, let no man chaunge thee: for better it is that thy children doe pray thee, then that thou shouldest be faine to looke in their handes. *Ecclesiasticus* 33.18. 19.20.

At ỳ time when thou shalt end thy daies, & finish thy life, distribute thine inheritance *Ecclesiasticus* 33.22.

All thinges necessary for the life of man are created from the beginning: water, fire, yron and salte, meale, meate and hony, milke and wine, oyle and clothing. Al these thinges are created for the best to the faithful. But to the vngodly shal all these things be turned to hurt and harme. *Ecclesiasticus* 39.26. 27.

Maners.

Pro. 11.22. A Faire woman without discrete maners, is like a ringe of golde in a swines snowte.

Pro. 23.1.2 3. When thou sittest at the table to eate with a Lorde, order thy selfe manerly with the things that are set before thee. Measure thine appetite, and if thou wilt rule thine owne selfe, be not ouer greedy of his meat, for meate beguileth and deceaueth.

Prou. 25.5. 6. Put not forth thy selfe in the presence of the King, and preasse not into the place of great men. Better is it that it be sayd vnto thee, come vp higher, then thou to be put lower in the presence of the Prince, whom thou seest with thine eyes.

Ecclesiasticus 7.14. Make not many wordes when thou art among the elders.

Ecclesiasticus 21.23. A foole will peepe in at the window into the house, but he that is well nourtered will stand without. A foolish man standeth harkening at the doore, but he that is wise will be ashamed.

Ecclesiasticus 31.12. 13.14.15. 16.17.18. If thou sitte at a great mans table, open not thy mouth wide vpon it, and make not many wordes, lay not thine hand vpon euery thing that thine eye seeth, and striue not with him in the dishe. Ponder by thy selfe what thy neighbour would fayne haue, and be

be discrete in euery poynt. Eate the thing that is set before thee manerly as it becommeth a man, and eate not to much lest thou be abhorred. Leaue thou of first of all because of nurtour, lest thou be he whom no man may satisfie, which may turne to thy decaye. When thou sittest amonge many men, reache not thyne hande out first of all.

Thou yong man speak that becommeth thee, and that is profitable, and yet scarse when thou art twise asked, comprehende much with fewe wordes, in many things be as one that is ignorant, geue eare and hold thy tongue withall. If thou be among men of higher authoritie, desire not to compare thy selfe vnto them: and when an elder speaketh, make not thou many wordes therein. Stand vp betimes, and be not the last, but get thee home soone, and there take thy pastime, and doe what thou wilt, so thou doe none euill & defie no man, but for all things geue thankes vnto him that haue made thee, and replenished thee with his goodes. *Ecclesiasticus* 32.8.9.10.11.12.13.14.

Be ashamed to lye with thine elbowes vpon the bread. *Ecclesiasticus* 41.19.

Be shamefast and well manered in deed, so shall euery man fauour thee. *Ecclesiasticus* 42.8.

Marchaunt.

Ecclesiasticus 26. 30. There be two maner of things, which me thinke to be hard and perellous. A marchaunt cannot lightly keepe him from wrong, neither a Tauerner him selfe from sinne.

Ecclesiasticus 27. 2. Like as a nayle in the wall sticketh fast betwene two stones, euen so doth sinne stick betwixt the byer and the seller.

Measure and weight.

Pro. 16. 11. A True measure & a true balance are the Lordes iudgement: he maketh all weights.

Pro. 20. 10. To vse two maner of weightes or two maner of measures, both these are abhominable vnto the Lord.

Pro. 20. 14. It is nought, it is nought (sayth he that byeth any thinge) but when he commeth to his owne house then he boasteth of his penyworth.

Pro. 20. 23. The Lorde abhorreth two manner of weightes, and a false balance is an euill thing.

Mercy.

Pro. 3. 3. 4. Let mercy and faythfulnesse neuer goe from thee: binde them about thy necke, and

and write them in the tables of thine heart. So shalt thou finde fauour and good vnderstanding in the sight of God and men.

He that is mercifull doth him selfe a benefite, but whoso hurteth his neighbour is a tyraunt. Pro. 11.17.

He that putteth his trust in the Lord loueth to be mercifull. Pro. 14.22.

ThrOugh mercy and faith are sinnes purged: and thrOugh the feare of the Lord doth euery one escape euill. Prou. 15.1.

Whoso followeth righteousnesse and mercy, findeth both life, righteousnes and honour. Pro. 21.21.

Let not them that wepe be without comfort, but mourne with such as mourne. Let it not greeue thee to visite the sicke, for that shall make thee to be beloued. Ecclesiasticus 7.34.

The mercy that a man hath, reacheth to his neighbour, but the mercy of God is vpon all flesh. Ecclesiasticus 18.12.

He that sheweth no mercy to a man that is like him selfe, how dare he aske forgeuenes of his sinnes. Ecclesiasticus 28.4.

Whoso is mercifull and geueth almes, geueth a thankfull offering. Ecclesiasticus 35.2.

Myrth and ioye.

Pro. 14. 30. A Mery hart is the life of the body: but rancour consumeth away the bones.

Prou. 15. 13 A mery hart maketh a cheerefull countenaunce: but an heuy hearte compelleth a man to sigh.

Pro. 17. 22. A mery hearte maketh a lustie age: but a sorowfull minde dryeth vp the bones.

Pro. 25. 19. Like as the moth hurteth a garment, and a worme a tree: so doth the heauinesse of a man hurt the hearte.

Ecclesiastes 7. 3. Grauitie is better then to laugh: for when the countenance is heauy, the hearte is reformed.

Ecclesiastes 7. 4. The hearte of the wise is in the mourning howse, but the hearte of the foolish is in the howse of myrth.

Ecclesiastes 8. 15. I commend gladnes, because a man hath no better thing vnder the sunne then to eate and drinke & to be merry: for that shall he haue of his labour all the daies of his life, which God geueth him vnder the Sunne.

Ecclesiasticus 9. 17. Let thy myrth be in the feare of God, let the remembrance of God be in thy minde, and let all thy talking be in the commaũdements of the highest.

Ecclesiasticus 30. 21. Geue not ouer thy minde vnto heauinesse:

and

and vexe not thy selfe in thine owne counsaile. The ioye and cheerefulnesse of the hearte, is the life of man, and a mans gladnesse is the prolonging of his dayes. Loue thine owne soule and comfort thine hearte: as for sorowe and heuinesse driue it farre from the, for heuinesse hath slaine many a man, and bringeth no profit: zeale and anger shorten the daies of the life: carefulnesse and sorow bring age before the time, vnto a mery hearte euery thing hath a good taste that he eateth. 22.23.24.25.

Name or fame.

THe memoriall of the iust shall haue a good reporte: but the name of the vngodly shall stinke. *Prou.10.7.*

Like as the clerenesse of the eyes reioyceth the hearte, so doth a good name feede the bones. *Pro.15.30.*

A good name is more worth then a precious ointment. *Ecclesiastes 7.1.*

Labour to get thee a good name, for that shal continue surer by thee, then a thousand great treasures of golde. *Ecclesiasticus 41.12.*

A good life hath a nomber of dayes, but a good name endureth for euer. *Ecclesiasticus 41.13.*

Neighbour.

Prou.3.29. 30. Intend no hurt vnto thy neighbour, seeing he doth dwell in rest by thee, striue not lightly with any without a cause, where as he hath done thee no harme.

Pro.20.23. Whoso despiseth his neighbour doth amisse, but blessed is he that hath pity on the poore.

Pro.20.24. The soule of the vngodly wisheth euill, and hath no pitie vpon his neighbour.

Pro.22.28. Thou shalt not remoue the land marke which thy forefathers haue set.

Pro.25.16. Withdrawe thy foote from thy neighbours house, lest he be weary of thee and so abhorre thee.

Pro.25.17. Whoso beareth false witnesse against his neighbour, he is a very clubbe, a sword, and a sharpe arrow.

Ecclesiasticus 4.23. 24. Be not ashamed of thy neighbour in his aduersitie, and keepe not backe thy counsell when it may doe good.

Ecclesiasticus 6.1. Be not thy neighbours enemye for thy friendes sake: for whoso is euill shall be the heire of rebuke and dishonour, and whosoeuer beareth enuie and a double tongue, offendeth.

Ecclesiasticus 19.10. If thou hast heard a worde against thy neighbour, let it be dead within thee, and be sure thou shalt haue no harme thereby.

Re-

Reproue thy neighbour that he keepe his tongue: and if he haue spoken that he say it no more, tell thy neighbour his fault, for oft times an offence is made, and geue not credence to euery word. *Ecclesiasticus 19.14. 15.*

Be faithfull vnto thy neighbour in his pouertie, that thou mayst reioyce with him also in his prosperitie. *Ecclesiasticus 22.23.*

Forgeue thy neighbour the hurt that he hath done to thee, and so shall thy sinnes be forgeuen thee also when thou prayest. *Ecclesiasticus 28.2.*

Rebuke not thy neighbour at the wine, and despise him not in his mirth, geue him no despitefull wordes, and preasse not vpon him with contrary sayings. *Ecclesiasticus 31.31.*

Whoso robbeth his neighbour of his liuing, doth as great sinne as though he slew him to death. *Ecclesiasticus 34.23.*

Obedience and rule.

When the righteous haue the ouer hand, the people are in prosperitie, but when the vngodly beareth rule, then the people mourne. *Prou.29.2.*

I must keepe the Kinges commaundemēt, & the oth that I haue made vnto God. *Ecclesiastes 8.2.*

Wish the King no euill in thy thought, and speake no hurt of the rich in thy priuy *Ecclesiastes 10.19.*

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chamber: for a birde of the ayre shal betray thy voyce, and with her fethers shall she bewray thy wordes.

Ecclesiasticus 4.7. Humble thy soule vnto thy elder, & bow downe thy head to a man of worship.

Ecclesiasticus 4.25. Withstande not the face of the mighty, and striue thou not against the streame.

Pro.26.1. Like as snow is not meete in Sommer, nor raine in harueste, euen so is worship vnseemely for a foole.

Pacience.

Prou.14.11. The pacient abiding of the righteous shall be turned to gladnesse: but the hope of the vngodly shall perish.

Pro.14.29. He that is pacient hath much vnderstanding: but he that is soone displeased, prouoketh foolishnesse.

Pro.15.18. An angry man stirreth vp strife: but he that is pacient stilleth discord.

Pro.16.32. A pacient man is better then one strong: & he that can rule him selfe, is more worth then he that winneth a citie.

Pro.19.11. A wise man can put of displeasure: and it is his honour to let some faultes passe.

Pro.25.14. With pacience is a Prince pacified: and with a soft tongue is rigorousnes broken.

Pouertie.

He

HE that hath pitie vpon the poore lendeth vnto the Lorde: and looke what he layeth out it shall be payed him againe. Prou. 19.17

Who so stoppeth his eares at the crying of the poore: he shall cry himselfe and not be heard. Pro. 21.13.

Who so doth a poore man wrong to increase his owne richesse, and giueth vnto the riche to please him, at the last commeth to pouertie himselfe. Prou. 22.16

One poore man oppressing an other by violence is like a continuall raine that destroyeth the fruite. Pro. 28.3.

A poore mã leading a godly life, is better then the riche that goeth in froward waies. Pro. 28.6.

He that geueth vnto the poore, shall not lacke: but he that turneth away his eyes from suche as be in necessitie, shall suffer greate pouertie himselfe. Pro. 28.27.

The poore is honoured for his faithfulnesse: but the riche is had in reputation because of his goodes. Ecclesiasticus 10.32.

He that ordereth him selfe honestly in pouertie, how much more shall he behaue himselfe honestly in richesse. Ecclesiasticus 10.33.

The wild asse is ẏ lyõs pray in ẏ wildernesse, euen so are poore men the meat of the Ecclesiasticus 13.20. 21.22.23. 24.

riche. Like as the proude may not away with lowlinesse, euē so do the riche abhorre the poore. If a riche man fall his frendes set him vp againe. But when the poore falleth his acquaintāce forsake him. If a riche man fall into errour he hath many helpers, he speaketh proude wordes, and yet men iustifie him. But if a poore man go wrong he is punished: yea though he speake wisedome, yet can it haue no place. When the riche man speaketh, euery man holdeth his tongue: and loke what he saieth, they praise it vnto the cloudes. But if the poore man speake, they say: what fellow is this? and if he do amisse they shall destroy him.

Ecclesiasticus 21.5. The prayer of the poore goeth out of the mouth and cōmeth vnto the eares of God, and his defence shall come and that hastly.

Prayse.

Prou.27.2. LEt another man prayse thee and not thyne owne mouth: yea other folkes lippes and not thyne.

Pro.27.14. He that is to hasty to praise his neighbour aboue measure, shall be taken as one that geueth him an euill reporte.

Pro.27.21. Siluer is tried in the moulde, and golde in the fornace, and so is a man when he is openly praised to his face.

Praier.

Prayer.

Let not to praye alway, and stande not in feare to be reformed vnto death, for the rewarde of God endureth for euer. Before thou prayest prepare thy soule, and be not as one that tempteth God. Think vpon the wrathfull indignation that shall be at the ende, and the howre of vengeance when he shall turne away his face. *Ecclesiasticus* 18.21. 22.

The Lorde heareth the prayer of the oppressed. He dispiseth not the desire of the fatherlesse, nor the widdow, when she powreth out her prayer before him. Doth not God see ỳ teares that runne down ỳ chekes of the widdow? or heareth he not her complaint ouer suche as make her to weepe? from her cheekes do the teares go vp into heauen, and the Lorde which heareth them doth accept them: whoso serueth God after his pleasure shall be accepted: & his prayer reacheth vnto the cloudes. The prayer of him that humbleth him selfe goeth thorow the cloudes. *Ecclesiasticus* 35.13. 14.15.16.

Priestes.

FEare the Lord with all thy soule, and honour his ministers, loue thy maker with all thy strength, and forsake not *Ecclesiasticus* 7.29. 30.31.

his seruauntes: Feare the Lorde with all thy soule, and honour his priestes. Geue them their portion of the first fruites and increase of the earth like as it is commaunded thee: and reconcile thy self of thy negligence with the litle flocke: geue them the shoulders, and their appointed offeringes and firstlinges.

Ecclesiasticus 14.11. My sonne, do good to thy selfe of that thou hast, and geue the Lorde his due offeringes.

Ecclesiasticus 35.8.9.10. Geue God his honour with a cheerefull hearte, and keepe not backe the firstlinges of thy handes. In all thy giftes shew a mercifull countenaunce, and hallowe thy tithes vnto God with gladnesse. Geue vnto God accoyding as he hath enriched and prospered thee. And looke what thy hande is able, geue with a cheerefull eye: for the Lorde recompenceth and geueth the seuen times as much againe.

Phisician and Phisike.

Ecclesiasticus. 38.1.2.3.4. HOnour the Phisician, honour him because of necessity. God hath created him: (for of the highest cõmeth medecine) and he shall receiue giftes of the king. The wisedom of ỳ Phisician lyngeth him

him to greate worshippe, and in the sight of great men of this worlde, he shall be honorably taken. The Lorde hath created medicine of the earth, and he that is wise will not abhorre it.

My sonne despise not this in thy sickenesse, but pray vnto the Lorde, and he shall make the whole. *Ecclesiasticus* 38.9. 10.

Leaue of from sinne, and order thy handes aright, clense thine hearte from all wickednesse.

He that sinneth before his maker shall fall into the handes of the Phisician. *Ecclesiasticus* 38.15.

Pride and lowlinesse.

WHere Pride is there is shame also and confusion: but where as is lowlinesse there is wisedome. *Pro.* 11.2.

The Lord will breake downe the howse of the proude, but he shal make fast the borders of the widdow. *Pro.* 15.25.

The feare of the Lord is the right scięce of wisedome: and lowlinesse goeth before honour. *Pro.* 15.33.

The Lorde abhorreth all such as be of a proude heart, his hād is against their hand, and they shall not escape as innocentes. *Pro.* 16.5.

Presumpteousnes goeth before destructiō, *Pro.* 16.18. 19.

and after a proud stomack there followeth a fal. Better it is to be of humble mind with the lowly, then to diuide the spoyles with the proud.

Pro. 18.12. After pride commeth destruction, and honour after lowlinesse.

Prou. 21.4. A presumptuous looke, a proud stomack, and the plowing of the vngodly is sinne.

Pro. 21.24. He that is proude and presumptuous is called a scornefull man which in wrath dare worke maliciously.

Prou. 21.5. The ende of lowlinesse and the feare of God is richesse, honour, prosperitie and healthy.

Pro. 28.25. He that is of a proud stomack and without feare, stirreth vp strife: but he that putteth his trust in the Lord shal be wel fedde.

Pro. 29.23 After pride commeth a fall, but a lowly spirite bringeth great worship.

Ecclesiasticus 3.19. The greater thou art the more humble thy selfe in all thinges, and thou shalt finde fauour in the sight of God.

Ecclesiasticus 10.7. Pride is hatefull before God and man.

Ecclesiasticus 10.13. 14. The beginning of mans pride is to fall away from God, & why? his heart is gone from his maker, for pride is the original of all sinne. Whoso taketh hold therof shall be filled with cursinges, and at the last it shall ouer-

ouerthrow him.

God hath destroyed ẏ seats of proud princes, and set vp the meeke in their stede. God hath withered the rootes of the proud heathen, and planted the lowly among them. *Ecclesiasticus* 10.15. 16.

God hath destroyed the name of the proud, and left the name of the humble of minde. *Ecclesiasticus* 10.18.

Richesse.

TReasures that are wickedly gotten profit nothing: but righteousnes deliuereth from death. *Prou.* 10.2.

The blessing of the Lorde maketh rich men: as for careful trauaile it doth nothing thereto. *Prou.* 10.22

Richesse helpe not in the day of vengeance: but righteousnes deliuereth from death. *Prou.* 11.4.

Some men are rich though they haue nothing: some men are poore hauing great richesse. *Prou.* 13.7.

He that trusteth in his richesse shal haue a fall: but the righteous shall florish as the greene leafe. *Prou.* 11.28

Vaynely gotten goodes are soone spent: but they that be gathered togither with the hand shall increase. *Pro.* 13.11.

Pro.13.22. The richesse of the sinner is laide vp for the iust.

Pro.14.20. The poore is hated euē of his own neighboures: but the riche hath many frendes.

Pro.15.16. Better is a litle with feare of the Lord, then greate treasure with sorow.

Prou.16.8. Better is it to haue a litle thinge with righteousnesse, then greate rentes wrongfully gotten.

Prou.18.10 11. The name of the Lorde is a strong castell, the righteous flieth vnto it, and is in sauegarde: but the riche mans goodes are his strong holde: yea he taketh them, for an high wall rounde aboute him.

Prou.19.4. Riches make many frends: but the poore is forsaken of his neighbour.

Prou.21.6. Who so horeth vp riches with ỹ deceitfulnes of his tongue, he is vain and a foole, & like vnto them that seeke their own death.

Prou.23.4. 5. Take not ouer great trauaile and labour to be riche, beware of such a purpose. Why wilt thou set thine eye vpon the thinges which sodenly vanish away.

Prou.28.8. He that by vsurie and vniust gaines gathereth richesse, he shall lay them in store for a man that will pitie the poore.

Pro.28.11. The riche man thinketh him selfe to be wise: but the poore that hath vnderstāding,

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can perceiue him well enough.

A man that dealeth faithfully shall be filled with blessinges: and he that maketh to muche haste for to be riche shall not be vngiltie. *Prou.28. 20.*

He that wilbe riche all to soone, hath an euill eye, and considereth not that pouertie shall come vpon him. *Pro.28.22.*

He that loueth money will neuer be satisfied with money: & who so deliteth in richesse shall haue no profit thereof. *Ecclesiastes 5.19.*

A labouring man sleepeth swetely, whether it be litle or much that he eateth: but the abundance of the riche will not suffer him to sleepe. *Ecclesiastes 5.11.*

Yet is there a sore plage which I haue seene vnder the Sunne, (namely) riches kept to the hurte of him that hath them in possession: for ofte times they perish with his great misery and trouble, and if he haue a childe it getteth nothing. Like as he came naked out of his mothers wombe so goeth he thither againe: & carieth nothing away with him of all his labour. This is a miserable plage that he shall go away euen as he came. *Ecclesiastes 5. 12. 13. 14.*

Unto whome so euer God geueth riches, goods, & power, he giueth it him to enioy it, *Ecclesiastes 5.18.*

to take it for his porcion, and to be refreshed of his labour: this is the gyft of God.

Ecclesiasticus 5.1. Trust not vnto thy richesse, and say not, tush I haue enough for my life, for it shall not helpe thee in the time of vengeance and temptation.

Ecclesiasticus 5.8. Trust not in wicked riches, for they shal not helpe in the day of punishment & wrath.

Ecclesiasticus 31.1.2. Trauaile and carefulnesse for richesse, take away the sleepe, and maketh the flesh to consume. When one lyeth and taketh care he awaketh euer vppe, like as a great sicknes breaketh the sleepe.

Ecclesiasticus 31.3. The rich hath great labour in gathering his richesse togither, & then with the pleasure of his richesse he taketh his rest and is refreshed.

Seruaunt.

Prou.17.2. A discrete seruaunt shall haue more rule then the sonnes that haue no wisedom, and shal haue like heritage with the brethren.

Pro.27.18. Whoso keepeth his figge tree shall enioy the fruites thereof: euen so he that waiteth vpon his master shall come to honour.

Ecclesiasticus 7.20. Whereas thy seruaunt worketh truely, intreate him not euill, nor the hireling that

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is faithfull vnto thee.

Loue a discrete seruaunt as thine owne soule: defraude him not of his libertie, neither leaue him a poore man. *Ecclesiasticus 7.21.*

The fodder, the whippe, and the burthen belongeth vnto the Asse: Meate, correction, and worke, vnto thy seruaunt. If thou set thy seruaunt to labour thou shalt finde rest: but if thou let him goe idle, he shall seeke libertie. The yoke and the whip boweth downe the hard necke, but tame thou thy euill seruaunt with bondes and correction, send him to labour that he goe not idle, for idlenesse bringeth much euill. Set him to worke, for that belongeth vnto him, and becommeth him well. If he be not obedient, binde his feete: but doe not to much vnto him in any wise, and without discretion doe nothing. If thou haue a faithful seruaunt, let him be vnto thee as thine owne soule: intreate him as a brother, for in bloud hast thou gottē him. If thou haue a seruaunt holde him as thy selfe, If thou intreat him euill and keepest him hard, and makest him to be proude and to runne away from thee, thou canst not tell what way thou shalt seeke him. *Ecclesiasticus 33.23. 24.25. ad finem cap.*

He that defraudeth the labourer of his hyre is a bloud shedder. *Ecclesiasticus 34.23.*

Shame, whereof we ought to be ashamed and whereof not.

Ecclesiasticus 41. 17. 18. 19. 20. 21. 22. 23.

BE ashamed of whoredome before father and Mother. Be ashamed of leasing before the Prince and men of authoritie: Of lying before the iudge and ruler: Of offence before the congregation and people: Of vnrighteousnesse before a companion and frende. Of theft before thy neighboures. Be ashamed to lie with thine elbowes vpon the breade: Be ashamed to looke vpon harlottes: Be ashamed to turne away thy face from thy frendes: Be ashamed to take and not to geue: Be ashamed also to looke vpon anothers mans wife, & to make any trifling words with her maiden, or to stande by her bedside: Be ashamed to vpbraide thy frende when thou geuest any thing, cast him not in the teeth withall.

Ecclesiasticus 42. 1. 2. 3. 4. 5. 6. 7. 8

Of these thinges be not ashamed. Of the lawe of God: Of the couenaunt of iudgement: To bring the vngodly from his vngodlinesse vnto righteousnes: and to make him a good man: To deale faithfully w̄ thy neighbour and companion: To distribute the heritage vnto thy frends: To be diligēt to kepe true measure & weight: To be content whether thou getteſt much or litle: To

deale

deale truly with temporall goods in bying and selling: To bring vp thy children with diligence: To correct an euill seruant: To keepe that thine is frō an euill wife: To set a locke where many handes are: what thou deliuerest and geuest out to be kept, to tell it and to wey it: To write vp all thy out geuing and receauing: To enfourme the vnlerned & vnwise: Of the aged that are iudged of the yong: if thou be diligent in these thinges, truely thou shalt be learned and wise and accepted of all men.

Sonne, and the dutie of children tovvard their parentes.

My sonne heare thy fathers doctrine, & forsake not the lawe of thy mother: for that shall bring grace vnto thy heade, and shall be as a chaine about thine necke. *Pro. 1. 8. 9.*

My sonne keepe thy fathers commaūdement, and forsake not the lawe of thy mother: put them vp together in thine hearte, & binde them about thy necke: that they may leade thee where thou goest, preserue thee when thou arte a sleepe, and that when thou awakest thou maiest talke of them. *Prou. 6. 20. 21. 22.*

A wise sonne maketh a glad father: but an vndiscrete sonne is an heauinesse vnto *Prou. 10. 1.*

his mother.

Prou.13.1. A wise sonne will harken to his fathers warning: but he that is scornfull will not heare when he is reproued.

Pro.14.35. A deceitfull sonne shall haue no good: but a discrete seruaunt shall doe full well, and his way shall prosper.

Prou.17.6. Childers children are worship vnto the elders: and the fathers are the honour of the children.

Pro.17.25. An vndiscrete sonne is a greefe vnto his father, and an heauinesse vnto his mother.

Pro.19.26. He that hurteth his father or shutteth out his mother, is a shameful and an vnworthy sonne.

Pro.20.11. A childe is knowne by his conuersation whether his workes be pure and right.

Pro.20.20. Whoso curseth his father and mother, his light shall be put out in the middest of darkenesse.

Pro.23.22. Geue eare vnto thy father that begate thee, and despise not thy mother when she is olde.

Pro.23.25. Doe so that thy father and mother may be glad of thee, and that she that bare thee may reioyce.

Pro.28.24. Whoso robbeth his father and mother, and sayth it is no sinne: the same is like vn-

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to a destroyer.

Whoso loueth wisedom maketh his father a glad man: but he that keepeth company with harlots, spendeth away that he hath. Prou. 29. 3.

Whoso laugheth his father to scorne, and setteth his mothers commaundement at naught, the rauens pick out his eies in ꝑ valley, & deuoured be he of the yong egles. Pro. 30. 17.

The Lord wil haue the father honoured of the children: and looke what a mother commaundeth her children to doe he will haue it kept. Whoso honoureth his father, his sinnes shal be forgeuen him, and he that honoureth his mother is like one that gathereth treasure togither. Whoso honoureth his father shall haue ioy of his owne children, and when he maketh his prayer he shall be heard. He that honoureth his father shall haue a long life, and he that is obedient for the Lords sake his mother shall haue ioy of him. Ecclesiasticus 3. 3. 4. 5 6. 7.

Honour thy father in deede, in word, and in all pacience, that thou mayst haue Gods blessing, and his blessing shall abide with thee at the last. Ecclesiasticus 3. 9.

The blessing of the father buildeth vp the houses of the children: but the mothers Ecclesiasticus 3. 10.

curse rooteth out the foundations.

Ecclesiasticus 3.11.12 13.14.15. 16.17.

Reioyce not when thy father is reproued, for it is not honour vnto thee but shame. for the worshippe of a mans father is his owne worship, and where the father is without honour, it is the dishonesty of the sonne. My sonne make much of thy father in his age, & greeue him not as long as he liueth, and if his vnderstanding faile, haue pacience with him, and despise him not in thy strength, for the good deede that thou shewest vnto thy father, shal not be forgotten, and when thou thy selfe wantest, it shall be rewarded thee, and for thy mothers offence, thou shalt be recompensed with good, yea it shal be found for thee in righteousnes, and in the day of trouble thou shalt be remembred: thy sinnes also shall melt away, like as the yse in the faire warme wether. He that forsaketh his father shall come to shame: and he that defieth his mother is cursed of God.

Ecclesiasticus 7.27. 28.

Honour thy father from thy whole heart: and forget not the sorowfull trauel that thy mother had with thee: remember that thou wast borne through them, and howe canst thou recompence them the things that they haue done for thee.

Sclaunder.

BE not a prtuy accuser as long as thou liuest, and vse no sclaunder with thy tongue, for shame & sorow goeth ouer the theefe, & an euill name ouer him that is double tonged: but he that is a prtuy accuser of other mē shalbe hated, enuied & cōfoūded. *Ecclesiasticus 5.15.*

A prtuy accuser of other men shall defile his owne soule, and be hated of euery man: but he that keepeth his tongue and is discrete shall come to honour. *Ecclesiasticus 27.16.*

The sclaunderer and double tonged is cursed, for many one that be frendes setteth he at variance. *Ecclesiasticus 28.13.*

The wordes of a sclaunderer are very woundes, and goe thorow the innermost partes of the body. *Prou. 18.8.*

Sluggishnes and idlenes.

GOe to the Emmet (thou sluggard) consider her wayes and learne to be wise. She hath no guide nor ouerseer, nor ruler: yet in the sommer she prouideth her meate, and gathereth her foode togither in the haruest. Howe long wilt thou sleepe, thou sluggish man? When wilt thou aryse out of thy sleepe? Yea sleepe on still a litle, slumber a litle, foulde thy handes togither yet a litle, that thou mayst sleepe: so shall pouertie come vnto thee *Pro.6.6.7. 8.9.10.11. 12.*

as one that trauaileth by the way, and necessitie like a weaponed man. But if thou be not slouthfull, thy harueſt shall come as a ſpꝛinging well, and pouertie shall flie from thee.

Prou.10.4. An ydle hand maketh pooꝛe: but a quicke labouring hande maketh riche.

Prou.10.5. Who so gathereth in Summer is wise: but he that is sluggish in harneſt, bꝛingeth him selfe to confusion.

Prou.12.9. A simple man which laboureth and woꝛketh, is better thē one that is goꝛgeous and lacketh bꝛeade.

Pro.12.11. He that tilleth his land, shall haue plenteousneſſe of bꝛeade: but he that followeth ydleneſſe is a very foole.

Pro.12.24. A diligent hande shall beare rule: but the ydle shall be vnder tribute.

Prou.13.4. The slogarde would faine haue, and cannot get his deſire: but the soule of the diligent shall haue plentie.

Prou.18.9. Who so is slouthfull and slacke in his labour, is the bꝛother of him that is a waſter.

Pro.19.24. A slouthfull man shutteth his handes in to his boſome, as in to the potte: and will not take paine to put it to his mouth.

Prou.20.4. A slouthful bodie wil not go to plow foꝛ coulde of winter: thereſoꝛe shall he go a begging

begging in Summer, and haue nothing.

The eare to heare, the eye to see, the Lord hath made them both: delite not thou in sleepe, lest thou come vnto pouertie: but open thine eyes that thou maiest haue bred ynough. Pro.20.12.

Like as the doore turneth aboute vpon the henges, euē so doth the slouthfull welter him selfe in his bed. Pro.26.14.

The slouthfull bodie thrusteth his hande in to his bosome, and it greueth him to put it againe to his mouth. Pro.26.15.

The slogarde thinketh him selfe wiser then seuen men that sit and teach. Pro.26.16.

He that tilleth his land shal haue plenteousnes of bread: but he that followeth ydleneſſe shall haue pouertie ynough. Pro.28.19.

Thorow slouthfulneſſe the balkes fall downe, and thorow ydle handes it raineth in at the house. Ecclesiastes 10.17.

In all thy workes be diligent and quick so shall there no sickenes happen vnto thee. Ecclesiasticus 31.22.

Strife or discorde.

BEtter is a dry morsel with quietneſſe, then a house full of fatt offering with strife. Prou.17.1.

Cast out the scornefull man, and so shall Pro.22.10.

strife goe out with him: yea variance and sclaunder shall ceasle.

Pro.26.20. Where no woode is there the fire goeth out: euen so where the tale betrayer is takē away, there the strife ceaseth.

Pro.26.21. Coles kindle heat, & woode the fier: euen so doth a brawling fellow stirre vp variāce.

Pro.26.22. A tale bearers woordes are like men that strike with hammers, but they pearce the inwarde partes of the bodie.

Pro.20.3. It is a mans honour to keepe him selfe from strife: but they that haue pleasure in brauling are fooles euery one.

Ecclesiasticus 8.1.2.3.4. Striue not with a mighty man lest thou chaunce to fall into his handes. Make not variance with a riche man, lest he happen to bring vp an harde quarell against thee. Striue not with a mā that is full of woords: and lay no stickes vpon his fire. Striue not with him that is angry and cruell, and goe not with him in to wildernesse: for bloude is nothing in his sight, and where there is no helpe he shall murther thee.

Suertiship.

Pro.6.1.2.3.4.5. IF thou be suertie for thy neighbour and haste fastened thine hande for an other man, thou arte bounde with thine owne woordes,

wordes, and taken with thine owne speech. Therefore my sonne doe this & thou shalt be discharged: when thou art come into thy neighbours daunger, goe thy wayes then soone, humble thy self, and with thy friends entreate thy creditour, let not thine eyes sleepe, nor thine eye liddes slumber. Saue thy selfe as a Do from the hand of the hunter, & as a birde from the hand of the fouler.

He that is suerty for a straũger, hurteth him selfe: & he that medleth not with suertiship is sure. Pro.11.15.

Whoso promiseth by the hand and is suertie for his neighbour, he is a foole. Pro.17.18.

Take his garment that is suertie for a straunger: and take a pledge of him for the vnknowen mans sake. Pro.20.16.

Be not thou one of them ẏ bind their hand vpon promise, & are suerty for weighty causes: for if thou hast nothing to pay, they shal take away thy bedde from vnder thee. Pro.22.26.

Lend not vnto him that is mightier then thy selfe: If thou lendest him count it but lost. Be not suertie aboue thy power: if thou be, then thinke surely to pay it. Ecclesiasticus 8.12.

A good honest man is suertie for his neighbour, but a wicked person letteth him come to shame. Forget not the friendship of Ecclesiasticus 29.15. 16.17.18. 19.20.21. 22.

thy suertie, for he hath geuen his soule for thee. The vngodly despise the good deed of his suertie, and the vnthankefull and ignoraunt leaueth his suertie in daunger.

Some man promiseth for his neighbour, and when he hath lost his honestie, he shall forsake him. Suertiship hath destroyed many a riche man, & remoued them as the sea. Mighty people hath it driuen away, & caused them to wander in straung cuntries. An vngodly man transgressing the commaundement of the Lord, shal fall into the suertiship: and though he force him selfe to get out, yet shall he fall into the iudgement. Helpe thy neighbour out after thy power: and beware that thou thy selfe fall not into such debt.

Swearing.

Ecclesiasticus 23.9.10 & 12.

LEt not thy mouth be accustomed with swearig, for in it there are many falls. Let not the naming of God be continually in thy mouth: and meddle not with the names of Saincts, for thou shalt not be excused of them: for like as a seruant which is oft punished can not be without some sore, euen so what soeuer he be that sweareth and nameth God, shall not be cleane purged from sinne. A man that vseth much swea-

swearing shall be filled with wickednesse, and the plague shall neuer goe from his house. If he begyle his brother, his fayth shal be vpon him: If he knowledge not his sinne, he maketh a double offence, and if he sweare in vayne he shall not be found righteous, for his house shall be full of plagues. The words of the swearer bringeth death.

Tyme.

EVery thing hath a time: yea all that is vnder the heauen hath his conuenient season. There is a time to be born and a time to die. There is a time to plant, & a time to plucke vp the thing that is planted. A time to slay, a time to make hole. A time to breake down, and a time to build vp. A time to weepe, & a time to laugh. A time to mourne, and a time to daunce. A time to cast away stones, & a time to gather stones togither. A time to embrace, and a time to refraine from embracing. A time to winne, and a time to lose. A time to spare, & a time to spend. A time to cut in peeces, & a time to sow togither. A time to keepe silence, and a time to speake. A time to loue, and a time to hate. A time of warre, and a time of peace. *Ecclesiastes* 3.1.2.3.4.5.6.7.8.

Ecclesiastes 7.10. Say not thou: What is the cause that the dayes of the olde tyme were better then they be nowe? for that were no wise question.

Truth and lying.

Pro.12.17. A Just man wil tel the truth, and shew the thinge that is right: but a false witnesse deceaueth.

Pro.12.22. The Lord abhorreth lying lippes: but they that labour for truth please him.

Ecclesiasticus 4.20. My sonne, make much of the time, eschew the thing that is euill, and for thy life shame not to say the truth.

Ecclesiasticus 4.25. In no wise speake against the worde of truth: but be ashamed of the lyes of thyne owne ignorannce.

Ecclesiasticus 20.23. 24.25. A lye is a wicked shame in a man, yet shall it be euer in the mouth of the vnwise. A theefe is better then a man that is accustomed to lye: but they both shall haue destruction to heritage. The condicions of lyars are vnhonest, and their shame is euer with them.

Ecclesiasticus 7.12.13 Accept not leasing against thy brother, neither doe the same against thy friend: Use not to make any maner of lye, for the custome thereof is not good.

Ecclesiasticus 40.12. All bribes and vnrighteousnesse shall be put

put away, but faithfulnesse and truth shall endure for euer.

Vanitie of the world.

ALl is but most vayne vanitie (sayth the preacher) and all is most vayne (I say) and but plaine vanitie. *Ecclesiastes 1.2.*

Then said I thus in my heart: Now go to, I will take myne ease, and haue good dayes. But loe that is vanitie also: in so much that I sayde vnto the man geuen to laughter, thou art mad: and to myrth, what doest thou? So I thought in my heart to geue my selfe vnto wine, and agayne to apply my minde vnto wisedome, and to comprehende foolishnes, vntill the tyme (that amonge all the thinges which are vnder the Sunne) I might see what were best for men to doe, so long as they liue vnder heauen. I made gorgeous fayre works. I builded me houses, & plãted vineyardes. I made me orchardes, and gardens of pleasure, and planted trees in them of all maner fruites. I made pooles of water to water the grene & fruitful trees withal. I bought seruaunts and maydens, and had a greate housholde. As for cattell and sheepe, I had more substãce of them then all they that were before *Ecclesiastes 2.1.2.3.4. 5.6.7.8.9. 10.11.*

me in Jerusalem. I gathered siluer and golde together, euen a treasure of kinges and landes. I prouided me singers, and women which coulde plaie on instrumentes to make men mirth and pastime. I gatte me psalteries and songes of musicke. And I was greater and in more worshippe, then all my predecessours in Jerusalē. For wisedome remained with one: and looke what soeuer mine eyes desired, I let them haue it: and wherin soeuer my hearte delited or had any pleasure, I withhelde it not from it: Thus my hearte reioyced in all that I did: and this was my portion of all my trauaile. But when I considered all the workes that my handes had wrought, and all the labour that I had taken therein: lo all was but vanitie, and veracion of minde, and nothing of any value vnder the Sunne.

Ecclesiastes 2.22.23.24 What getteth a man of all the labour and trauaile of his minde, that he taketh vnder the Sunne, but heauinesse, sorowe, and disquietnesse all the dayes of his life: in so muche that his hearte cannot rest in the night, this is also a vaine thing: is it not better then for a man to eate and drinke and his soule to be mery in his labour, yea I sawe that this also was a gift of God.

Vaine

Vaine are all men which haue not the knowledge of God. *Wis.* 13.1.

Wife, good.

BE glad with the wife of thy youth, let her breasts alway satisfie thee & holde thee euer content with her loue. *Pro.* 5.18. 19.

A gracious woman mainteineth honesty, as for the wicked they mainteine riches. *Pro.* 11.16.

A housewisely woman is a crowne vnto her husband, but shee that behaueth he selfe vnhonestly, is a corruption in his bones. *Prou.* 12.4.

Wise women vpholde their house: but a foolish wife plucketh it downe. *Pro.* 14.1.

Who so findeth a good wife, findeth a good thing: and receaueth a wholesome benefite of the Lorde. *Prou.* 18.22

He that putteth away a good woman, putteth away a good thing: but he that keepeth an harlot is a foole and vnwise. *Pro.* 18.22.

House and riches may a man haue by the heritage of his elders: but a discrete woman is the gifte of the Lorde. *Prou.* 19.14

Departe not from a discrete and good woman that is fallen vnto thee for thy portion in the feare of the Lorde: for the gift of her honestie is aboue golde. *Ecclesiasticus* 7.19.

If thou haue a wife after thine owne *Ecclesiasticus* 7.26.

minde, forsake her not, but commit not thy selfe to the hatefull.

Ecclesiasticus 26.1. vsque ad 19.

Happie is the man that hath a vertuous wife, for the numbre of his yeares shall be double. An honest woman maketh her husbande a ioyfull man, and shee shall fill the yeares of his life in peace. A verteous woman is a noble gifte, which shall be geuen for a good porcion vnto such as feare God. Whether a man be riche or poore, he may haue euer a mery hearte, and a cheerefull countenaunce. A louing wife reioyseth her husbande, and feedeth his bones with her wisedome. A woman of fewe wordes is a gifte of God, & to all well murtered mindes may nothing be compared. An honest and manerly womã is a gift aboue other giftes, like as the Sunne whẽ it ariseth is an ornament in the high heauen of the Lorde, so is a verteous wife the bewtie of all her house. Like as the clear light is vpõ the holy candelsticke, so is the bewtie of the face, vpon an honest bodie. Like as the golden pillers are vpõ the socketh of siluer: so are the faire legges vpon a woman that hath a constant minde. Perpetual are the foundacions that be laide vpon an hole stony rocke: so are the commaundementes of God, vpon the heart

of

of an holy woman.

A faire wife reioyceth her husbande, and a mã loueth nothing better: if she be louing and verteous with all, then is not her husbande like other men. He that hath gotten a vertuous womã hath a goodly possession: she is vnto him a helpe, a piller where vpon he resteth. *Ecclesiasticus 36. 22. 23. 24.*

Wife, euill.

A Brawling wife is like the toppe of an house where thorowe it is euer dropping. *Pro. 19. 13.*

It is better to dwell in a corner vnder the house toppe, then with a brawling woman in a wide house. *Pro. 20. 13.*

It is better to dwell in wildernesse, then with a chiding and an angry woman. *Pro. 21. 19.*

Use not the companie of a woman, that is a player & a dauncer, and heare her not, lest thou perish thorow her entysing. *Ecclesiasticus 9. 4.*

All punishment and plage is nothing in comparison of the plage of the hearte, euen so all wickednes, is nothing to the wickednesse of a woman. There is not a more wicked heade then the heade of a serpent: and there is no wrath aboue the wrath of a woman. I will rather dwell with a lyon and a *Ecclesiasticus 25. 15. vsq; ad finem.*

dragon, then to keepe house with a wicked wife. The wickednesse of a woman chaungeth her face, she shall muffle her countenaunce as it were a beare, and as a sacke shal she shew it among the neighbours. Her husband is brought to shame among his neighbours, and when he heareth it, it maketh him to sigh. All wickednesse is but litle to the wickednesse of a woman, the portion of the ungodly shall fall vpon her. Like as to clime vp a sandy way is to the feete of the aged, euen so is a wife full of wordes to a still quiet man. If a woman get the mastery, then is she contrary to her husband. A wicked wife maketh a sory heart, an heauy countenance, and a dead wound. Weake handes and feeble knees is a woman that her husband is not the better for. Of the woman came the beginning of sinne, and thorow her we all are deade. Geue thy water no passage, no not a litle, neither geue a wicked woman her will. If she walke not after thy hand, she shall confound thee in the sight of thine enemies. Cut her of from thy flesh that she doe not alway abuse thee.

Wyne.

Pro. 23. 29. Whoso hath pleasure to continue at the wine,

wine, leaueth dishonesty in his owne dwelling.

Wine maketh a man to be scornfull, and strong drinke causeth a man to be vnquiet: whoso deliteth therein shall neuer be wise. *Prou.20.1.*

Who hath woe? who hath sorow? who hath strife? who hath brauling? and who hath woundes without cause? or who hath redde eyes? euen they that be euer at the wine and seeke excesse. *Pro.23.29. 30.*

Looke not thou vpon the wine howe red it is, and what a colour it geueth in the glasse. It goeth downe softly, but at the last it biteth like a serpent, and stingeth as an adder. *Pro.23.31.*

Geue strong drinke vnto such as are condemned to death, and wine vnto those that mourne: that they may drinke it and forget their misery and aduersitie. *Prou.31.6.*

Wine soberly drunken quickeneth the life of man. If thou drinkest it measurably, thou shalt be temperate. What life is it that may continue without wine? What taketh away life? euen death. Wyne was made from the beginning to make him glad, and not for drunkennes. Wine measurably drũken, is a reioycing of the soule & body: but if it be drunken with excesse, it maketh bit- *Ecclesiasticus 31.27. 28.29.*

terneſſe and ſoꝛow vnto the minde.

Eccleſiaſticus 40.20. Wine and Muſick reioyce the heart.

Wiſedom, whereof you may read at large 1.2.4.8.9. of Pro.

Prou.3.13.14. WEll is him that findeth wiſedom and obtaineth vnderſtanding: foꝛ the getting of it, is better thē any marchandiſe of ſiluer, and the pꝛofite of it is better then golde.

Prou.3.15.16.17.18.19.20. Wiſedom is moꝛe woꝛth then pꝛecious ſtones, and all the thinges that thou canſt deſire, are not to be compared vnto her. Upon her right hand is long life, and vpon her left hand is richeſſe and honour. Her waies are pleaſaunt wayes, and all her pathes are peaceable. She is a tree of life to them that lay holde vppon her, and bleſſed is he that keepeth her faſt. With wiſedome hath the Loꝛde layd the foundation of the earth, and thoꝛow vnderſtanding hath he ſtabliſhed the heauens. Thoꝛow his wiſedom the depthes bꝛeake vppe, and the cloudes dꝛoppe downe the dewe.

Prou.4.7. The chiefe poynt of wiſedome is, that thou be willing to obtayne wiſedom, and beſoꝛe all thy goodes to get thee vnderſtanding.

To

To haue wisedom in possession, is better then to haue golde: & to get vnderstanding, is rather to be chosen then to haue siluer. *Pro.16.16.*

Wisedom is better then strength, and a man of vnderstanding is more worth then one that is strong. *VVis.6.1.*

God loueth no man but him in whom wisedom dwelleth, for she is more bewtiful then the Sunne, and geueth more light then the starres, & the day is not to be compared vnto her, for vpon the day commeth night, but wickednesse can not ouercome wisedom, and foolishnesse may not be with her. *VVis.7.28. 29.*

All wisedom cometh of God the Lorde, and hath bene euer with him and is before all time. *Ecclesiasticus 1.1.*

Wrath or anger

A Foole vttereth his wrath in all the hast: but a discret mā couereth wrōg. *Pro.12.16.*

The stone is heauy, and the sande weighty: but a fooles wrath is heauier then them both. *Pro.27.3.*

Wrath is a cruell thing, & furiousnes is a very tēpest: but who is able to abide enuy. *Pro.27.4.*

He that seeketh vengeaunce shall finde vengeaunce of the Lorde, which shall surely keepe him his sinnes. *Ecclesiasticus 28.1.*

Ecclesiasti. 28.10. An angry man kindleth variaunce, and the vngodly disquiet friendes, and putteth discord among them that be at peace. The more wood there is, the more vehement is the fire: and the mightier that men be, the greater is the wrath, and the longer the strife endureth, the more it burneth. An hasty brauling kindleth a fire, and hasty strife sheddeth bloud.

Witnesse.

Pro.12.17. A Iust man wil tel the truth, and shew the thing that is right: but a false witnesse deceiueth.

Prou 14.5. A faithfull witnesse will not dissemble: but a false record will make a lye.

Pro.14.25. A faithfull witnesse deliuereth soules: but a deceitful witnesse bringeth forth lies.

Prou.19.5. A false witnesse shall not remaine vnpunished: and he that speaketh lyes shall not escape.

Pro.21.28. A false witnesse shall perish: but he that is a true man boldly speaketh that he hath heard. Be no false witnesse against thy neighbour, and speake no falshood with thy lippes.

The

THE CONCLVSION of the Booke.

THis much (gentle reader) had I gathered for myne owne instruction, not euery saying that is of importance, for there is none at all in any parcell of the holy Scripture vnfruitefull or vnnecessary: but those, which in my simple iudgement, seemed most waighty and pythy, and vsuall. And whereas contrary matters be knit togither in one sentence, as pride and lowlines, health and sicknes, prosperitie and aduersitie, & such others, (which oftentimes falleth out as by reading euery man may obserue) I haue likewise placed them togither, that the one by the other might the better be perceiued. For such is the nature of contraries, (as Aristotle witnesseth) that, Inuicem opposita magis elucescunt. And this my labour I trust euery well disposed person will take in

good part: seing that I haue set it forth for none other intent, then as vvell as I might to make others partakers of my commoditie. And to let the ignoraunt plainly vnderstand, that the Scripture it selfe being diligently vveyed, may geue knovvledge sufficient, euen in vvorldly affayres. And I vvould to God, that all our dealinges vvere measured by this rule, then should not Christians be found so vnfaithfull, yea faithlesse in dealing vvith their brethren. VVhich fault novv a dayes, euen in this our coũtrey of England is to to notorious. Yea Fides, *after Tullies definition, that is,* Dictorum factorumque constantia & veritas, *is* Rara auis *in (England)* nigroque simillima cigno. *Yea truely in this fault, vve be much vvorse then our forefathers, vvho though they liued in a time of ignorance, & knevv not the vvill of God openly by his vvord, yet shevved in dealing one vvith an other, better vnderstanding and obedience then vve doe.*

But

But God of his mercy who now telleth vs our dueties, euery way, and euery where in plaine english, will (I trust) lighten our heartes, and geue vs grace to shew forth the same in works, which we professe in wordes, or els no doubt our condemnation shall be the greater, nay our forefathers shall rise to condemn vs. God graunt vs all of his heauenly wisedom. And as thorow wisedom, Kings doe raigne, and Princes make iust lawes, and Lords beare rule, and iudges of the earth execute iudgement: So (God graunt) that our Soueraign Lady Queene Elizabeth, thorow wisedom may long raigne and make good lawes. That her Lordes & Counsayle thorow wisedom may beare rule, and all Iudges of England thorow wisedom may execute true iudgement, Amen.

Prou. 8. 15. 16. 17.

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